

# GERARDS

## MEDITATIONS,

*Written originally in the  
Latine tongue*

By JOHN GERARD Doctor in  
Divinitie, and Superintendent of  
HELDENBURGE.

Translated and revised by  
RALPH WINTERTON  
Fellow of Kings Collidge  
in CAMBRIDGE.



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Printed by the Printers  
to the *Vniversitie* of  
CAMBRIDGE.

1644.





Ann Cooper her  
Book — 1696

Received of  
his Bill 2  
pounds 11  
Shillings for

Ann Cooper  
her Book 1696

Susanna Jacob her Drack  
Susanna Sur Swell

<sup>Jacob</sup>  
Susanna Jacob her Bohm

Susanna Paul Her Koch  
Susanna Jacob



1606/145.

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To  
THE RIGHT  
HONOURABLE

The Reverend Father in God  
JOHN Lord Bishop of  
ROCHESTER.

**I**T was the answer of Vespasian to Apollonius desiring entrance and access for Dion and Euphrates two Philosophers: Αχλὺς παρὲς οὐράς σποῖς ἀνδράσι· σὺ δὲ καὶ τὰ εἶρη ἀνεῷχθαι δοκεῖ τὰ ἐμὰ. My gates are alwayes open to Philosophers: but my very breast is open unto thee. What Vespasian professed in word to Apollonius, the late Reverend Dean of SALISBURY hath performed in deed to me: The gates of his liberalitie and hospitalitie have never been barred against scholars and strangers: But the inward temple of his divine breast was unlocked unto me, and through that I saw his heart flaming with affection towards me. The experience of that his divine Philanthropie moved me formerly to desire entertainment for a stranger, not doubting of his wonted Philoxenie; not for Dion or Euphrates the Philosophers, but for Gerard the Divine, having then new put on an En-

glish mans habit. I obtained my desire. At  
SALISBURIE he was welcome. In citie  
and countrey afterwards he found good enter-  
tainment. After three yeares he came again  
to Cambridge. I furnished him with ink  
and paper. Then he resolved to take another  
progresse. On New-yeares day I left him on  
his way to Rochester. He promised not to  
divert to any place till he had seen your Lord-  
ship, and presented my most humble service  
Happy Gerard, that may see your Lord-  
ship. O that I might but see once again those  
heavenly eyes, whose first aspect and influence  
blessed me! O that I might but kisse those  
saving hands which raised me! O that I  
might but visit that temple, and worship  
that divine breast, where my soul found san-  
ctuarie! If Gerard may, in part I shall  
That which I cannot see with mine eyes, my  
daily thoughts shall present unto me. Him  
whom I cannot reverence with cap and knee  
I will alwayes honour in heart and minde  
Whither with the feet of my bodie I cannot  
walk, I will travell with all dutifull affection  
But what shall I do to expresse my thank-  
fulnesse? He that hath scap'd shipwrack will  
hang up his sails to Neptune for a monument  
I have none other sails but such as are made  
of thin paper, and those scarce yet dry. He  
that hath passed through the pikes, and

come off safe and sound, wil offer a Σωσρον  
unto Salus: I have no other Σωσρον but my  
self: and that is but a poore scholars service.  
He that is recovered of a dangerous sicknesse,  
will do his devotions at Esculapius his tem-  
ple: My prayers shall alwayes be directed to  
Almighty God, who hath the hearts of all  
men in his hands, who opened the good Dean  
of SALISBURIES heart unto me: Vnto  
him shall my prayers early and late be dire-  
cted, to open unto the Bishop of ROCHE-  
STER the treasurie of all blessings temporall  
and eternall: And I hope the Reverend Fa-  
ther in God will accept this tribute of a devout  
soul. Servatus hath nothing else to give: But  
he shall alwayes remain

Your Lordships

most humbly devoted servant,

R. WINTERTON.





# TO THE RIGHT

Worshipfull, my most munificent friend and benefactour, Sr.

JOHN HANBURIE, Lord of  
Kelmash in Northamptonsh.

**A** Generous benefactour writes what he gives in running water; so doth Sir Iohn Hanburie: A thankfull receiver writes what he receives in a pillar of marble; so would Ralph Winterton. The one professeth the art of forgetfulnesse; so do you: The other practiseth the art of remembrance; so will I. Six yeares are passed since the golden streams of your bountie flowed down upon me: But the water of Lethe hath not yet washed them out of my memorie. I hope I shall never be sick of a lethargie: But it is good to use a help for memorie. A benefite once received ought alwayes to be remembred. Mans alwayes is not alwayes: Come death, farewell memorie. Letters after the death of them to whom they are sent, are usually burnt for waste papers. Therefore I durst neither trust the one nor the other with keeping the record of your bountie, and my thankfulness: knowing that death for certain will blot out memorie, and fire may burn up the Registers of-  
fice. It may be your bountie would have been well pleased with a private acknowledgement: But my dutie could not be satisfied without a publick monument. None more publick then that which hath passed  
through

through the presse: For that of one can make a thousand;  
so it did formerly. But now I have made fifteen hun-  
dred witnesses of my thankfull remembrance: and  
more may hereafter. Gerard where he is known is in  
favor every where: But he is no where without S<sup>r</sup> John  
Hanburie,

At whose service GERARD is,

*and his Translatour*

RALPH WINTERTON.

TO THE ANCIENT,  
RELIGIOUS,  
AND

Learned Lady , the Lady  
C O P P E N.

**T**He earth is watered with drops from above , and in vapours sends them up again. The rivers come from the sea , and flow back again. The aire will cleave the rock to get up to its place again. The fire came down from heaven, and thither it tends up again. From the mixture of these elements , all bodies have their temperaments : Those have in them a character of naturall gratitude, and these should follow them. This character an illiterate man may see in creatures without sense ; and he that is learned may reade to the life in creatures that have sense. Man is the Epitome of all perfections in other creatures : But without this character he is like to none of them. He hath spent his time ill at the Universitie that denies the first principles , and he would be sent back again to learn the first elements. In the soul of man, as *Galen* saith, there is an art of arts , and in the bodie of man an instrument of instruments: Reason is the art , and the hand is the instrument : I have both , and both are the Lady C O P P E N S. I have reason to acknowledge it , and an hand to subscribe to it,

Your Ladiships servant

*Ralph Winterion.*

To the  
W O R S H I P F U L L

My very worthy friends,

*Mr. Nathanael Henshaw* of Val-  
lence in Essex, *Mr. Benjamin Hen-*  
*shaw* of Cheap-side in London,  
and *Mr. Thomas Henshaw* of Saf-  
fron-Walden in Essex.

**I**T is reported by *Tacitus*, that *Licinius* grew so stupid, that if he had not been put in minde by others, he had forgot himself to be a Prince. If I should forget the **HENSHAWES**, I should forget my self to be a man: For an unthankfull man is no man, but an enemy to God and man: so the *Persians* were wont to call him. Where bountie hath an hand to give, thankfulness should have an hand to write *received*. I have formerly recorded with mine own hand your names in the catalogue of my benefactors: And that hand should deserve to be cut off, if it should now expunge them. The old copie may decay: I thought good therefore now to renew it. *Gerards meditations* had never seen *English light* for me, if yours and others bountie had not set my head on work to finde out some occasion to give publick testimonie of my thankfulness: If *Gerard* had not been, I might still have been to seek for an occasion. As often therefore as *Gerard* and I live together, at every impression you may challenge at my hands a new expression of my service. This debt I shall be al-  
ways

wayes readie to pay, but not as men pay money:  
for that being once paid, can be required no  
more; but this I shall be alwayes paying, and  
still remain your debter.

Ita testor

R. Winterton.



### Upon Gerard translated.

*S*ome say that plants do better grow  
VVhen they're translated to and fro:  
I'm sure, when books translated be,  
They more and more do fructifie,  
Gerard did bring forth fruit before,  
But now it is deriv'd to more:  
VVhat he beyond the sea did sow,  
Now Englishmen at home may mow.  
Come Countreymen, take what is yours,  
The crop's brought home unto your doores.

John Bonham,

**I**F pleasure may or profit may thee move :  
Here's that which may deserve thy chiefeſt love.

If thou deſireſt riches to enjoy :  
The doore is open to the treaſurie.

If beautie pleaſe : On this glaſſe caſt thine eye :  
Here's that will ſoul and bodie beautifie.

If honour pleaſe : The way's prepar'd for thee ,  
To honour him whoſe ſervice honours thee.

If thou beeft hungrie, thiſtlye : Taſte and ſee  
Chriſts fleſh and bloud preſented unto thee.

If thou beeft naked : To this wardrobe hie ,  
Where Chriſt his robe of righteousneſſe doth lie.

If ſick thou art : For every maladie  
Here is a very preſent remedie.

If thou thy ſelf defiled haſt with ſinne :  
Here is a fountain for to bathe thee in.

If thou delightſt in flowers : Here do grow  
Such flowers as Art and Nature ne're could ſhow.

Chooſe what thou wilt , here's what thou canſt deſire ;  
Riches , and beautie , honours , and attire ,

Meat , drink , and med'cine , and a living ſpring,  
A paradise of every pleaſant thing.

Here's heaven on earth , (if heaven on earth can be)  
And ſo I wiſh thee to go in and ſee.

Francis Winterton.

**G**Erard of late was but in Latine read ,  
But now he hath his language altered :

Behold a change ! ſee how Arts pencill can  
A Latine turn into an Engliſh-man.

Gerard in this ten thouſand doth excell,

In three moneths ſpace to ſpeak our tongue ſo well.

Thomas Bonham.

**R** Eader, if thou fain wouldst know,  
To whose labours thou dost owe  
These sacred lines, think who't may be  
Seeks thy souls good, and that is he.  
Some say these writings Gerards be:  
He wrote indeed, but not to thee.  
He was to those that learned were:  
To thee he was not though he were.  
Before, thou couldst not understand:  
He's now translated to thy hand.  
Reade him, and use him as thy friend,  
And hee'l be thine unto the end.

William Norrice.

**T** Hou that desir'st on earth a blessed end,  
And seek'st the way to th' heavens to ascend,  
Resort to Gerard: hee'l direct the way  
Whereby thou mayst ascend and live for aye.  
Thou needst no guide, 't is easie to be gone;  
All lets removed are by Winterton.  
The way's made plain, which was before obscure,  
That thou thereby mayst heavenly blisse procure.  
Endeavour then this way to walk aright:  
And it will leade thee to eternall light.

T. Gore.

**U** Pon a good the more communicate  
We alwayes set a better estimate.  
The sunne it self, though of it self most bright,  
None would admire, did not he see its light.  
Gerard himself, though of himself he's good,  
Had not been so to us, not understood.  
This mov'd my friend this Gerard to translate,  
Gods glorie, and thy good to propagate.

Edward Bonham.

## MEDITATION I.

Of true confession and acknowledgement of sinne.

*Confession is to cure sinne  
A very present medicine.*

**H**oly God, just Iudge, my sinnes <sup>Levit.</sup>  
are alwayes in my sight, I <sup>II. 45.</sup>  
have them alwayes in my <sup>Psal. 7.</sup>  
minde. Every day I think of  
the judgement, because death  
hangs over my head every hour.  
Every day I think of the judgement,  
because I must give an account for every <sup>2 Cor.</sup>  
day, in the day of judgement. I examine my <sup>5. 10.</sup>  
life, and behold, it is altogether vain or  
profane. Vain and unprofitable are ma-  
ny of my actions, my speeches much  
more, and my thoughts most of all.  
Neither is my life vain onely, but pro-  
fane also, and ungodly. I finde in it no-  
thing that is good: for though some-  
thing in it may seem good, yet it is not  
truely good and perfect, because the  
contagion of originall sinne and my  
corrupt nature hath polluted it. Holy  
Job said, I was afraid in regard of all my <sup>Job 9.</sup>  
works. If the holy man so complain, <sup>28.</sup>  
A what



Isa. 64. what shall the ungodly do? *All our righteousness is as the cloth of a menstruous woman.* If our righteousness be such, what  
 6. then shall our unrighteousness be? If  
 Luk. 17. 10. *you shall do all things* (saith our Saviour) *which are commanded you, yet say, We are unprofitable servants.* If we are unprofitable when we obey, surely we shall become abominable when we transgress.  
 An- If I owe my self unto thee, and all that I can, yea though I should not sinne: what shall I be able to give unto thee, holy God, to redeem me from sinne?  
 felm. Our seeming righteousness, if it be compared with the divine righteousness, is mere unrighteousness. A little light may shine in the darkness: but being set in the light of the sunne, is darkened. The wood not brought to the rule may appear straight: but, if it be applied to the rule, is found, by some eminent excrescence, where it is crooked. The image of the seal may appear perfect in the eyes of the beholders, and yet it may be much imperfect in the eye of the artificer: Even so, that which glittereth in the estimation of the worker, is oftentimes base and fordid in the discretion of him that judgeth:

geth: For the judgements of God are isa. 55.  
 of one kinde, and the judgements of <sup>8.</sup>  
 men are of another. The memorie of  
 many finnes doth affright me: and yet  
 there are many more that I do not  
 know of. *Who knows how oft he offendeth?* psal. 19.  
*cleanse me, O Lord, from my secret faults.* I <sup>12.</sup>  
 dare not lift up mine eyes unto heaven,  
 because I have offended him which  
 dwelleth in the heavens. In earth I finde  
 no refuge: for what favour can I expect  
 of the creatures, when I have offended  
 the Lord of the creatures? My adver- Au-  
 sary the devil accuseth me, and saith stine.  
 unto God, Thou most just Judge, judge  
 him to be mine for his sinne, that would  
 not be thine by grace. He is thine by  
 nature, but he is mine by delighting in  
 his finnes. He is thine by thy passion,  
 but he is mine by perswasion. He is dis-  
 obedient unto thee, and obedient un-  
 to me. He received of thee the robe of  
 immortalitie, and innocencie: He hath  
 received from me the ragges of unright-  
 teousnesse. He hath cast off thy cloth,  
 and put on mine. Adjudge him there-  
 fore to be mine, and to be damned with  
 me. All the elements accuse me: The Hugo.  
 heaven saith, I have given thee light for

thy comfort. The aire saith, I have given thee all manner of fowls to be at thy command. The water saith, I have given thee divers kindes of fishes for thy meat. The earth saith, I have given thee bread and wine for thy nourishment. And yet thou hast abused all these to the contempt and dishonour of our creatour: Therefore let all our benefits be turned to thy punishments. The fire saith, Let me burn him. The water saith, Let me drown him. The aire saith, Let me fanne and winnow him. The earth saith, Let me swallow him up. And hell saith, Let me devoure him. *The holy Angels, which were appointed by God to minister unto me in this life*, and to be my comforts in the life to come, they accuse me: And by my sinnes I have deprived my self of their ministry in this life, and hope of their fellowship in the life to come. The voice of God, that is, his divine law accuseth me: either I must fulfill it, or perish. To fulfill it, it is impossible: To perish everlastingly, it is intolerable. God the most severe judge, and most powerfull executer of his eternall law, accuseth me: Him I cannot deceive, for he is wisdom it self: From him

Heb. i.  
14.

him I cannot fly, for he is power it self reigning every where. *Whither then shall I flie?* To thee O Christ my alone Redeemer and Saviour. My sinnes are great indeed: but thy satisfaction is greater. My unrighteousnesse is great: but thy righteousness is greater. I acknowledge: forgive thou. I set open: shut thou. I uncover: cover thou. In me there is nothing, but that which will condemn me: In thee there is nothing, but that which will save me. I have committed many things, for which most deservedly I might be condemned: Thou hast omitted nothing, whereby I might be saved. I heare a voice in the Canticles, which bids me hide my self *in the clefts of the rock*. Thou art that rock, thy wounds are those clefts of the rock: In them will I hide my self against the accusations of all the creatures. My sinnes crie aloud, even unto heaven: but *thy bloud, which was poured forth for my sinnes, cries louder*. My sinnes are strong to accuse me before God: but thy passion is of more force to defend me. The unrighteousnesse of my life is powerfull to condemn me: but thy most perfect righteousness is more powerfull to save me.

Psal.

139. 7.

Austine

upon

the

32 Psal.

Cant. 2.

14.

Heb. 12.

24.

I appeal therefore from the throne of thy justice to the throne of thy mercie: Neither dare I appear in judgement, unlesse thou interpose thy most holy merits betwixt me and thy judgement.

## M E D I T A T I O N II.

An exercise of repentance taken  
from the crosse of Christ,

*Thy Saviour on the crosse did choose,  
To save thy life, his own to lose.*

Bernard.

**B**Ehold thou faithfull soul the grief of him that suffered, the wounds of him that hanged, the torments of him that died on the crosse. That head, at which the angels tremble, is crowned with thorns. That face, which was most beautifull above the sonnes of men, is defiled by the spittings of the ungodly. Those eyes, which were more bright then the sunne, are darkened in death. Those eares, which were wont to hear angelicall praises, do ring now with the proud speeches, and the derision of sinners. That mouth, out of which did proceed most divine oracles; that mouth, which taught the angels, hath no other drink but gall and vinegar.

ger. Those feet, which are to be adored, are fastned with nails. Those hands, which stretched forth the heavens, are stretched forth on the crosse, and nailed. That body, which was the most sacred temple of the deitie, is whipped, and wounded with the spear: neither remains there any part in him save onely a tongue, and that, to pray for them that crucified him. He that reigneth with the Father in the heavens, is by sinners grievously afflicted on the crosse. God dies upon the crosse: God suffers: God poures forth his bloud. Judge the greatnesse of the danger by the greatnesse of the prize. Judge the danger of the disease by the value of the remedie. Surely those wounds were great indeed, which could no otherwise be cured, but by the wounds of the living and quickening flesh. Surely that disease must needs be great, which could not be cured but by the death of the physician.

Consider, thou faithfull soul, Gods most fierce anger against us. After the fall of our first father, the eternall, onely begotten, and well-beloved sonne of God becomes suter unto his Father for

us: And yet his anger was not turned away from us. He by whom the world was made, interceded for us, became  
 1 John. our *advocate*, and took the cause of us  
 2. 2. miserable sinners upon himself: And yet his anger was not turned away from us. Our Saviour took upon him our flesh, that by the glorie of the divinitie, communicated unto the humanitie, he might expiate and purge our sinfull flesh: that by the saving vertue of his most perfect righteousnesse communicated unto our nature, he might wipe away that venomous qualitie of sinne which cleaveth to our nature, and in stead thereof conferre grace upon us: And yet his anger was not turned away from us. Our finnes, and the punishment of our sins he taketh upon himself. His body is bound, whipped, wounded, pierced, crucified, buried. His blood, like a dew, distilled most copiously down all his members at his passion. His most holy *soul is made sorrowfull above measure, yea even unto death.* He feels the pains of hell. The eternall Sonne of God crieth out that he is forsaken of God. So great was his bloudie sweat, so great was his anguish, that he  
 which

Matt.  
26. 38.

Matt.  
27. 46.

which comforteth the angels, stood in need of an angel to comfort him. He dies, who is the authour and giver of life to every living thing. *If this comes to passe in the green tree, what shall become of the dry wood?* If this comes to passe in the just and holy, what shall become of sinners? How shall God punish us for our own sinnes, who is so wrathfully displeased with his own sonne for other mens sinnes? If his sonne is so grievously punished, shall we his servants think to escape alwayes unpunished? What shall the reprobate suffer, if such be the sufferings of his best beloved? If Christ departed not without a scourge, and yet came into the world without sinne, what scourges do they deserve which come into the world in sin, live in sin, and depart in sinne? The servant rejoyceth, whilest the sonne is in grievous dolour and pain; and that, for his sinne. The servant heapeth up the anger of God, whilest the sonne doth thus labour to pacifie and appease his Fathers wrath. Oh the infinite anger of God! oh his unspeakable furie! oh the inestimable rigour of his justice! He which is thus enraged against his onely and best be-

Luke.  
22. 43  
Luke.  
23. 31.

A 5

loved



loved sonne, the partaker of his own essence; and that, not for any sinne of his own, but because he intercedeth for the servant: what will he do to the servant that persevereth and continueth still securely in his sinnes? Let the servant fear and tremble, and be sorrowfull for his own merits, when the sonne is thus punished, and yet not for his own. Let the servant fear, who ceaseth not to sinne when the sonne of God is thus afflicted for sinne. Let the creature fear, which hath crucified his Creatour. Let the servant fear, which hath slain his Lord. Let the sinner and the ungodly fear, which hath thus tormented the pious and the godly. Beloved, let us heare his cries, let us behold his teares: he cries from the crosse; Behold O man what I suffer for thee: I cry unto thee, because I die for thee: behold the punishments that I suffer: behold the nails with which I am pierced, and see if any grief be like unto my grief. Although my outward grief be thus great, yet my inward grief is more grievous, because I finde thee so unthankfull. Have mercy, have mercy on us, thou whose proper tie it is to have mercy, and convert our stony hearts unto thee. ME.

Bernard  
in his  
sermon  
of the  
passion,

## MEDITATION III.

Of the fruit of true and serious repentance.

*Our Saviour cry'd, Repent, repent;  
As Iohn that 'fore our Saviour went,*

**T**He foundation and beginning of holy life is saving repentance. For where there is true repentance, there is remission of finnes: And where there is remission of finnes, there is the grace of God: And where there is the grace of God, there is Christ: And where Christ is, there is his merit: And where there is Christs merit, there is satisfaction for finnes: And where there is satisfaction for finnes, there is righteousness: And where there is righteousness, there is joy and tranquillitie of conscience: And where there is tranquillitie of conscience, there is the holy Spirit: And where the holy Spirit is, there is the sacred and holy Trinitie: And where the holy Trinitie is, there is eternall life: Therefore where there is true repentance, there is eternall life. Where there is not true repentance, neither is there remission of finnes, nor the  
grace

grace of God, nor Christ, nor his merit, nor satisfaction for sinnes, nor righteousness, nor tranquillitie of conscience, nor the holy Spirit, nor the holy Trinitie, nor eternall life.

Why therefore do we deferre our repentance? and why do we procrastinate it from day to day? To morrow is not ours, and to repent truely is not in our power: And in the day of judgement we must give an account not onely for to morrow, but also for the present day. To morrow is not so certain, as the destruction of the impenitent is certain.

Austine. God hath promised remission to the repentant: but he hath not promised to morrow. There is no place for Christ his satisfaction, where there is not true contrition in the heart. *Our sinnes do separate betwixt God and us*, so saith the Prophet Esay. And by repentance we return again unto him. Acknowledge and bewail thy sinnes: so shalt thou finde God in Christ appeased towards thee.

Isa. 43. *I blot out thine iniquities*, saith the Lord: Therefore our sinnes are enrolled in the court of heaven. *Turn away thy face from my sinnes*, begs the Prophet: Therefore our iniquities are set in the sight of.

Isa. 43.  
26.

Psal.  
51. 2.

of God. *Be converted unto us O God, pray-*  
*eth Moses : Therefore our sinnes do se-* Iſa. 59.  
*parate us from God. Our sinnes have anſwe-* 2.  
*red us, complaineth Eſay : Therefore* verſ. 12.  
*they accuſe us before Gods judgement-*  
*ſeat. Cleanſe me from my ſinnes, prayeth* Pſal. 51.  
*David : Therefore our ſinnes appeare* 2.  
*moſt ſoul and filthie in the ſight of*  
*God. Cure my ſoul, for I have ſinned againſt* Pſal. 41.  
*thee, prayeth the ſame David : There-* 4.  
*fore ſinne is the diſeaſe of the ſoul.*  
*Whoſoever ſhall ſinne againſt me, I will* Exod.  
*blot him out of my book, ſaith the Lord :* 32. 32.  
*Therefore for our ſinnes are we blotted*  
*out of the book of life. Caſt me not away* Pſal. 51.  
*from thy face, prayeth the Pſalmiſt: There-* 11.  
*fore for our ſinnes God caſts us off.*  
*Take not thy holy Spirit from me: There-* Baſil up-  
*fore as bees are driven away with ſmoak,* on the  
*and pigeons with ill ſavours ; ſo by our* 33. Pſal.  
*ſinnes is the holy Spirit driven out of*  
*the temples of our hearts. Reſtore me the* Pſal. 51.  
*joy of thy ſalvation : Therefore ſinne doth* 12.  
*torment the minde, and dry up the moi-*  
*ſture of the heart. The earth is deſiled by* Iſa 24.  
*the inhabitants thereof, which have tranſ-* 5.  
*greſſed the law, crieth Eſay : Therefore*  
*ſinne is a contagious and infectious* Pſa. 130.  
*poison. Out of the deeps have I cryed unto* 1.  
*thee,*

*thee, O Lord*, saith the Psalmist: Therefore our sinnes presse us down unto hell. We were sometimes *dead in our sinnes*, saith the Apostle: Therefore sinne is the spirituall death of the soul. By mortall sinne man loseth God: God is the infinite and incomprehensible good: Therefore to lose God is an infinite and incomprehensible evil. As God is the chiefest good, so sinne is the chiefest evil. Punishments and calamities are not absolutely evil: for many times there comes good of them. Yea rather it appears that they are good, because they come from God who is the chiefest good; from whom can proceed nothing but that which is good. They were in the chiefest good, to wit, in Christ: And the chiefest good cannot partake in that which is evil truely so called. And moreover they leade us unto the chiefest good, that is, to *life everlasting*.

Luk. 24.  
26.  
Acts 14.  
24.

*Christ by his passion entred in: o his glorie:* And so do Christians *by tribulations enter into eternall life*: Therefore sinne is the chiefest evil, because it withdraws us from the chiefest good. The nearer thou comest unto God, the further thou departest from sinne: The nearer thou

thou comest unto sinne, the further  
 thou departest from God. How saving  
 therefore is repentance, which with-  
 draws us from sinne, and brings us back  
 again unto God! Sinne is measured by  
 the greatnesse of him that is offended:  
 But him the heavens and the earth can-  
 not contain. In like manner such is our  
 repentance as he unto whom we return  
 by repentance. The sinner is accused  
 by his conscience, which he hath defil-  
 ed; by the Creatour, whom he hath of-  
 fended; by the finnes, which he hath  
 committed; by the creatures, which  
 he hath abused; and by the devil, by  
 whom he hath been seduced. How sa-  
 ving then is repentance, which frees  
 us from such accusations! Let us  
 make haste therefore, let us make  
 haste to such a saving medicine for such  
 a grievous disease. If thou repentest at  
 thy death, thou dost not leave thy  
 finnes, but thy finnes leave thee. Thou  
 shalt scarce finde any one that repented  
 truely at his death, unlesse it were the  
 thief upon the crosse. *Fourteen yeares*  
*have I served thee, said Iacob to Laban, it is*  
*time now that I should provide for mine own*  
*house:* And if thou hast served the world  
 and

Aust. of  
 repen-  
 tance.

Gen. 31  
 41.

and this life so many yeares, is it not fit that thou shouldest begin now to make provision for thy soul? Every day doth our flesh heap sinne upon sinne: Let the Spirit therefore every day wash them away by repentance. Christ died that sinne might die in us: And shall we suffer that to live and reign in our hearts, for the destroying whereof the sonne of God himself died? Christ enters not into the heart of man by grace, unlesse John Baptist prepare the way by repentance. God poureth not the oyl of mercie, but into the vessel of a contrite heart. God doth first mortifie us by contrition, that afterwards he may quicken us by the consolation of the Spirit. He first leads us into hell by serious grief, that afterwards he may bring us back again by the taste of grace. Elias first heard a great and strong winde, overturning mountains, and cleaving rocks; and after the winde an earthquake; and after the earthquake there appeared fire. At length there followed a small and still voice. In like manner terrour goes before the taste of Gods love, and sorrow before comfort. God bindes not up thy wounds, unlesse thou lay

Bernard.

1 Sam.  
2. 6.

1 King.  
19. 11.

1 Cor. 12.

lay them open by confession, and bewail them. He covers not, unlesse thou first uncover. He pardons not, unlesse thou first acknowledge. He justifies not, unlesse thou first condemn thy self. He comforts not, unlesse thou first despair in thy self. This true repentance God by his holy Spirit work in us.

MEDITATION IV.  
Of the name of *I E S V S*.

*Blessed, blessed name of Iesus,  
who tormented was to ease us.*

**O** Good Iesus, be thou my Iesus: for <sup>Bernard.</sup> thy holy names sake have mercy on me. My life condemns me: but the name of Iesus shall save me. For this thy names sake, do unto me according to thy name: and seeing that thou art a true and a great Saviour, surely thou dost respect those that are sinners indeed, yea great sinners. Have mercie on me, O good Iesus, in the time of mercie, that I be not condemned in the time of judgement. If thou receive me into the <sup>Ant.</sup> bosome of thy mercy, thou shalt have <sup>selm.</sup> never the lesse room. If thou bestow upon me the crums of thy goodnesse, yet



Isa. 9. 6. yet thou shalt want never the more: For me thou wast born, for me thou wast circumcised, to me also thou art become a Jesus. How sweet & delightfull is this name! For what is Jesus, but a Saviour? and what harm can happen to those that are saved? what else can we desire, or expect beyond salvation? Receive me, Lord Jesus, into the number of thy sonnes, that together with them I may laud thy holy and saving name. Though I have lost my integritie: yet thou hast not forgotten thy mercy. Though I had power to lose and condemn my self: yet thou in thy mercie art more powerfull to save me. Lord do not thou so look upon my sinnes, as to forget thy mercy: do not so ponder and weigh my offences, that they overpoise thy merit: do not so remember my wickednesse, as therefore to forget thy goodnesse. Remember not thy anger against my guiltinesse: but remember thy mercie towards my miserie. Thou who hast given me a minde to desire thee, withdraw not thy self from my desire. Thou who hast shewed unto me my unworthinesse, and just damnation, hide not from me thy merit, and  
the

the promise of everlasting salvation. My cause is to be tried at the heavenly tribunall: but this is my comfort, that in the court of heaven thou hast assigned unto thee the name of a Saviour: for that name was brought down from heaven by an angel. O most mercifull <sup>Luke 2.</sup> Jesus, to whom wilt thou be Jesus, if not to miserable sinners that seek thy grace and salvation? They that trust in their own righteousness and holiness, seek salvation in themselves: but I flie unto thee my Saviour; for I finde nothing in my self worthy of eternall life. Save the condemned: shew mercie to the sinner: justify the unrighteous: absolve the accused. Thou Lord art truth, <sup>John 14. 5.</sup> thy name is holy and true. Let thy name also become true in respect of me, and become thou my Jesus and Saviour. Be thou unto me Jesus in this present life, be thou unto me Jesus in death, be thou unto me Jesus in the last judgement, be thou unto me Jesus in the life which is everlasting. I know thou wilt, sweet Jesus: for as thou art immutable in thy essence, so also thou art immutable in thy mercy. Thou wilt not change thy name, Lord Jesus, for my sake alone, who

Iohn  
14. 6.

who am a miserable sinner : Yea rather thou wilt become my Saviour ; for thou dost not cast out him that cometh unto thee. Thou that hast given me a will to come unto thee , grant also unto me that coming I may be received : For *thy words are truth and life*. Let the propagation of originall sinne within me condemn me : yet thou art my Jesus. Let my conception in sinne condemn me : yet thou art my Jesus. Let my forming in sinne and under the curse condemn me : yet thou art my Saviour. Let the corruption of my nativitie condemn me : yet thou art my Saviour. Let the sinnes of my youth condemn me : yet thou art my Jesus. Let the course of my whole life , defiled with most grievous sinnes , condemn me : yet thou art still my Jesus. Let death the just punishment of my many and grievous sinnes and offences condemn me : yet thou art my Saviour. Let the severe sentence in the last judgement condemn me : yet thou art my Jesus. In me is sinne, reprobation , damnation : In thy name is righteousness, election , salvation. I was baptized in thy name : I believe in thy name : In thy name will I die: In thy  
name

name wil I rise again : In thy name will I  
 appeare in judgement. In this name are  
 all good things prepared for us , and  
 shut up as it were a treasure. So much  
 are they diminished , as my diffidence is  
 increased : which that it may be farre  
 from me , I beseech thee by this thy  
 name, good Iesus, that for my sinne and  
 unbelief I be not damned , whom by  
 thy precious merit and saving name  
 thou wouldst have saved.

### M E D I T A T I O N V.

An exercise of faith taken from the love  
 of Christ in the agonie of death.

*The grace of Iesus Christ to me  
 Is th'onely true felicity.*

**S**Ee Lord Iesus , how injurious I am  
 to thy passion : My heart is vexed ,  
 and my soul is very sorrowfull ; because  
 I have no good works of mine own ;  
 because I have no merits : when as thy  
 passion is my action , thy works my  
 merits. I am injurious to thy passion ,  
 when as I seek for the supplement of my  
 works , whereas it is in it self all-suffi-  
 cient. If I should finde righteousnesse  
 in my self , thy righteousnesse would  
 profit

Luke  
15. 2.

profit me nothing, or else I should not so much desire it. If I seek for the works of the law, by the law shall I be condemned: But I know that now I am no longer under the law, but under grace. I have lived wickedly, *I have sinned, holy Father, against heaven and before thee*, I am not worthy to be called thy sonne, yet thou wilt not refuse to call me thy servant. Deny me not, I pray thee, the fruit of thy passion: let not thy blood wax barren, but let it bring forth fruit, and deliver my soul. My finnes have alwayes lived in my flesh: but, I intreat thee, let them at length die with me. Hitherto the flesh hath alwayes ruled over me, but let the Spirit at length triumph: Let the outward man be subject to corruption and worms, that the inward man may be glorified. Hitherto I have alwayes given way to the suggestions of the devil; but grant hereafter, I beseech thee, that I may trample them under my feet. Satan is ready at hand to accuse me; but he hath nothing in me. The sight of death affrighteth me; but death is the end of my sins, and the beginning of an holy life. Now at length shall I be able perfectly to please thee,

Rom.  
16. 20.

thee, O my God: Now at length shall I  
be confirmed in goodnesse and vertue.  
Satan terrifieth me with my sinnes: but  
let him accuse him which took upon  
him my infirmities, whom the Lord <sup>Isa. 53.</sup>  
hath smitten for my sinnes. The debt <sup>4.</sup>  
which I owe is great indeed, and I can-  
not pay any part thereof: but my trust  
is in the riches and bounty of him that  
hath undertaken the payment. Let him  
discharge me, who hath made himself  
suretie for me: Let him pay for me, who  
took my debt upon himself. I have sin-  
ned, O Lord, and my sinnes are many  
and grievous: but this horrible sinne I  
will not commit, to make thee a lyar,  
who by thy words, works, and oath dost  
testifie that satisfaction is made for my  
iniquities. I am not afraid by reason of  
my sinnes: for thou art my righteous-  
nesse. I am not afraid by reason of my  
ignorance: for thou art my wisdom. I  
am not afraid of death: for thou art my  
life. I am not afraid of my errours: for  
thou art my truth. I am not afraid of  
corruption: for thou art my resurre-  
ction. I am not afraid of the sorrows of  
death: for thou art my joy. I am not  
afraid of the severitie of judgement:  
for

1 Cor. I. 30. for thou art my righteousness. Distill upon my withered soul the dew of thy grace and quickening consolation. My spirit waxeth dry: but it shall shortly rejoice in thee. My flesh doth languish, and is withered: but it shall shortly bud forth. I am subject to corruption: but thou shalt deliver me from corruption: for thou hast delivered me from all evils. Thou hast created me: How then can the workmanship of thy hands be dissolved? Thou hast redeemed me from all mine enemies: How then can death have rule over me? Thou hast bestowed thy body and blood, and all that thou hadst, yea even thy self for my salvation: How then shall death withhold them, which thou hast redeemed with so precious a ransom? Thou, Lord Jesus, art righteousness itself: So then my sins cannot prevail against thee. Thou art life itself, and the resurrection: So then my death cannot prevail against thee. Thou art God: Therefore Satan cannot prevail against thee. Thou hast given me the earnest of thy Spirit: in that do I glorie, in that do I triumph, and am fully perswaded, without doubting, that I shall be admitted to the marriage

riage of the lambe. Most deare bride- Rev. 19.  
 groom, thou art my wedding garment, 7.  
 which I put on in baptisme: thou shalt Gal. 3.  
 cover my nakednesse, neither will I sow 27.  
 the supplement of my righteousness  
 to this most precious & beautifull gar-  
 ment. What is mans righteousness, but  
 the cloth of a menstruous woman? How Isa. 64.  
 then can I dare to patch that most pre- 4.  
 cious garment of Christs righteouf-  
 nesse with this abominable ragge? In  
 this garment will I appeare before thy  
 face in judgement, when thou shalt  
 judge the world in righteousness and Act. 17.  
 equitie: In this garment will I appeare 31.  
 before thy face in the kingdome of hea-  
 ven. This garment shall cover my con-  
 fusion and reproach, that no man re-  
 member it any more for ever: there shall  
 I appeare glorious and holy in thy sight:  
 And this my flesh, this my body shall  
 be arrayed with beatificall glory, which  
 glory shall be everlasting, and without  
 end. Come Lord Jesus, and whosoever Rev. 22.  
 loveth thee, let him say, *Come.* 20.



## MEDITATION VI.

Consolations for the penitent, taken  
from the Passion of Christ.

*Christs crosse my crown I do esteem,  
Whatsoever heathen men do deem.*

*Bernard.*

**A**L the glory of the godly consists  
in the ignominie of the Lords passion: All the rest of the godly consists  
in the wounds of our Saviour, our life  
in his death, our glory in his exaltation.  
How great is thy mercy, O heavenly  
Father and Almighty God! Of my self  
I could offend thee, but of my self I  
could not appease thee: Thou therefore  
in Christ dost reconcile me unto thee.

*Anselm.*

Behold therefore holy God, the holy  
pledge of his flesh, and forgive the guilt-  
tinesse of my flesh: Have respect unto  
what thy Sonne hath suffered for me,  
and forget what thy wicked servant hath  
done against thee. My flesh doth pro-  
voke thee to anger: Let the flesh of  
Christ, I beseech thee, move thee to  
mercy. It is much that my wickednesse  
hath deserved: but it is much more that  
the holinesse of my redeemer hath me-  
rited, Great is my unrighteousnesse,  
but

but much more great is the righteousness of my redeemer. For as much as God is higher then man, so much is my wickednesse lower then his goodnesse, both in qualitie and quantitie. I am wholly thine by condition, grant also that by love I may be wholly thine. Thou that makest me to ask, make me also to receive; Thou that grantest unto me *to seek*, grant unto me also *to finde*; Thou that teachest me *to knock*, open unto me when I knock. To desire, I have from thee: Let me have from thee also to obtain. *To will*, I have from thee: Let me have from thee *to do* also. Holy God, just Judge! If my sinnes be concealed, they are uncurable: if they be seen, they are detestable: they do burn me with grief, and do much more terrifie me with fear. Do not withhold, I pray thee, thy true mercy, where thou findest so true miserie. Great is the sinne which thou findest here: but let thy grace be greater and more plentifull. Holy Father, poure not I beseech thee thy wrath upon me, seeing that thou hast smitten thy Sonne for me.

Matt. 7.

Phil. 3  
2. 13.

O holy Jesus, deliver me from the wrath of God, thou that didst take it

Pfal.  
139. 8.

9.

10.

upon thy self for my sake upon the  
crosse. O holy Spirit, protect me by thy  
consolation against the wrath of God,  
thou that in the gospel hast declared  
mercie to the contrite and penitent. O  
holy God and just Judge, I finde no  
place to flie unto from the presence of  
thy wrath: *If I ascend up into heaven, thou  
art there: If I descend into the deep, behold  
thou art there also: If I take the wings of  
the morning, and dwell in the utmost parts  
of the sea; There also shall thy hand leade me,  
and thy right hand lay hold on me: Unto  
Christ therefore will I flie, and hide my  
self in his wounds. O mercifull God,  
behold the body of thy Sonne wound-  
ed in every part, and look not upon the  
wounds of my sins. Let the bloud of  
thy Sonne wash me from all my spots.  
Heare his most ardent prayers offered  
unto thee for the salvation of the elect.*

Anselm.

O holy God and just Judge, my life af-  
frights me: for if it be exactly examin-  
ed, it is either sinne, or barrennesse:  
And if there seem to be any fruit in it,  
it is either counterfeit, or imperfect, or  
some wayes corrupted; so that it cannot  
please thee, yea it must needs displease  
thee. Truly, all my life is either sin-  
full

full and damnable, or unfruitfull and contemptible. But why should I separate unfruitfull and damnable? Certainly, if it be unfruitfull, it is damnable: for *every tree that bringeth not forth good fruit, is hewen down and cast into the fire.* Not onely the tree that bringeth forth ill fruit, is cast into the fire, but that also which bringeth forth no fruit. The goats affright me, for they were set on the left hand of the judge, not because they did any evil, but because they did no good. To the hungry they gave no meat: To the thirsty they gave no drink. Therefore thou withered and unfruitfull tree, which hast deserved everlasting fire, what wilt thou answer in that day, when thou shalt give account for all the time spent in this life, even to the twinkling of an eye? An hair shall not perish from thy head, nor a moment from time. O the straits! On this side shall be thy sinnes accusing: On that side justice terrifying: Underneath thee the horrible pit of hell gaping: Above hee the angry judge condemning: Within thee thy conscience burning: Without thee the world flaming. *The just man shall scarce be saved: Whither*

Mat. 3.  
10.

Mat.  
25. 41.

1 Pet.  
4. 18

then shall the sinner thus taken unawares betake himself? To lie hid, it is impossible: To appeare, it is intolerable.

*Bernard.*

From whence then shall I seek for the saluation of my soul? from whom shall I seek counsell? Who is he that is called the Angel of great counsell? It is Jesus: He is the judge between whose hands I tremble. Fear not then, O my soul, be comforted, despair not: Hope in him whom thou fearest, betake thy self unto him from whom thou hast fled. O Jesus Christ, for this thy names sake do unto me according to thy name. Look upon me miserable man, that call upon thy name. If thou receive me into the most ample bosome of thy mercy, thou shalt no whit be straited. It is true, O Lord, my conscience hath deserved damnation, and my repentance is not sufficient for satisfaction: But it is most certain, that thy mercie is greater then my offence. *In thee, O Lord,*  
*do I put my trust, let me never be confounded.*

*Psal. 31.*  
*1.*

MEDITATION VII.  
Of the fruit of the Lords Passion.

*My hope on Christ is fixed sure,  
Who wounded was my wounds to cure.*

**A**S often as I think of the Lords passion, I presume much of the love of God & the forgivenesse of my sinnes. He bowes down his head to kisse me: He stretcheth forth his armes to embrace me: He openeth his hands to give unto me: He openeth his side that I may see his heart flaming with love: He is lifted up from the earth that he may draw all unto him: His wounds are blew with grief, and shining with love: Therefore by the opening of his wounds we ought to enter into the secrets of his heart. With him there is most plenteous redemption, because his bloud distilled not down drop by drop; but flowed down most plentifully from five parts of his body. As the grape cast into the wine-presse is squeezed, and poureth forth liquour on every side: So the flesh of Christ being pressed with the weight of Gods anger, and our sins, doth on every side pour forth the

*Bernard  
upon  
the Pas-  
sion:*

*Bernard.*

Gen .  
22. 12.

John 3.  
16.  
Rom.  
5. 20.

Pfal.  
56. 8.

Lutber.

liquour of bloud. When Abraham would have offered his sonne for a sacrifice, the Lord said, *Now I know of a truth that thou lovest me*: Do thou likewise acknowledge the infinite love of the eternall Father, in that he would deliver his onely begotten Sonne to death for us. He loved us when we were his enemies: And can he forget us when we are reconciled unto him by the death of his Sonne? Can he forget the precious bloud of his Sonne, when as he telleth the teares and the steps of the godly? Can Christ in his life forget those, for whom he was willing to undergo death? Can he in the time of his glory forget those, for whom he suffered so great torments? Consider, thou faithfull soul, the manifold fruits of the Lords passion. Christ poured forth for us a bloody sweat, that in the agonie of death a cold sweat might not oppresseus. It was his pleasure to wraastle with death, that we might not faint in the agonie of death. It was his will to suffer most grievous anxietie and sorrow even unto death, that he might make us partakers of everlasting joy in the heavens. He would be betrayed with a kisse, which is a signe of friend-

friendship and good will, that he might blot out the sinne by the which Satan betrayed our first parents under the colour of friendship. He would be apprehended and bound by the Iews, that he might set us at liberty which were bound in the chain of our finnes, and subject to be cast into everlasting damnation. He would begin his passion in the garden, that he might purge away sinne which took its beginning in the garden of paradise. He would be comforted by an angel, that he might make us angels fellows in the heavens. He was forsaken of his own disciples, that he might glew unto himself us, who had most shamefully revolted from God. Before the Councel he was accused by false witnessses, that Satan might not accuse us by the law of God. He was condemned on earth, that we might be absolved in heaven. He that committed no sinne was speechlesse, that we might not in the day of judgement be stricken dumbe by reason of our finnes. He was willing to be buffeted, that we might be freed from the sting of conscience and buffetings of Satan. He suffered himself to be



mocked , that we might insult over Satan the insulter : His face was covered , that he might remove from us the vail of sinne, by which we were hindred that we could not behold the face of God, as being involved in damnable ignorance: He would be disrobed , that he might restore unto us the robe of innocencie, which we had lost by sin: He was pricked with thorns , that he might cure the compunctions of our hearts : He underwent the burden of the crosse , that he might take from us the burden of everlasting punishment :

Mat. 27. *He cryed out that he was forsaken of God,*  
 46. that he might purchase for us an everlasting habitation with God : He thirsted on the crosse , that he might merit for us the dew of Gods grace , and free us from everlasting thirst: He would be scorched in the fire of Gods anger, that he might free us from the fire of hell. He stood as guiltie , that he might absolve us. He was condemned , that we might be delivered from condemnation. He was scourged by the hands of the unrighteous , that he might free us from the scourges of the devil. He cried out for grief , that he might preserve us  
 from

from everlasting exclamation. He poured forth teares, that he might wipe away teares from our eyes. He died, that we might live. He felt the pains of hell, that we might never feel them. He was humbled, that so he might cure our sinfull tumour. He was crowned with thorns, that he might merit for us a celestiall crown. He suffered of all, that he might save all. His eyes were darkened in death, that we might live in the light of celestiall glory. He suffered ignominie and reproaches, that we might heare the angels sing chearfully in heaven. Despair not then, O faithfull soul: An infinite good was offended by thy sinnes, and an infinite price is payed for them. Thou shouldst have been condemned for thy sins: But the Sonne of God took upon him the sinnes of the whole world, and was condemned for them. Thou deservedst to be punished for thy sinnes: But God hath punished them alreadie in his Sonne. The wounds of thy sinnes are great: But the Balsame of Christs bloud is more precious, and of vertue to cure them. Moses pronounceth thee Deut. 27. 26. cursed, because thou hast not kept all that

Col. 2.  
14.

that was wrote in the book of the law:  
But Christ was made the curse for thee.  
In the court of heaven there is an hand-  
writing against thee: But Christ hath can-  
celled that with his blood. Let thy passion  
therefore, O Christ, be my last refuge;

### MEDITATION VIII.

Of the certaintie of our salvation.

*My hope shall never be confounded,  
Because my hope on Christ is grounded.*

Psal.  
139. 15.

**W**Hy art thou troubled, O my  
soul, and why dost thou still  
doubt of the mercy of God? Re-  
member thy Creatour. Who created  
thee without thee? *Who formed thy body in  
secret in the lower parts of the earth?* Who  
took care of thee when thou wast not?  
will not he have care of thee, now he  
hath made thee after his own image? I  
am the creature of God, to the Creatour  
do I convert my self. Though my na-  
ture be infected by the devil, though it  
be wounded by theeves, that is, by my  
finnes, yet my Creatour liveth. He which  
made me, can also renew me: He which  
created me without any evil, can take  
all evil from me, whatsoever hath entred  
into me by the suggestion of the devil,  
by

Luke  
30. 30.

by *Adams* prevarication, by my own action, yea though it hath overrun my whole substance. Therefore my Creator can reform me, if so be that it stands with his good pleasure & will: And certainly he will, for who ever hated his own workmanship? Are we not before him like clay in the hands of the potter? If he had hated me, certainly he would never have created me, when I was nothing. *He is the Saviour of all men, but especially of them that believe.* He created me wonderfully, but he redeemed me more wonderfully: It never appeared more plainly that he loved us, then in his wounds & passion. Surely he is truly beloved, for whose sake the onely begotten Sonne of God is sent from the bosome of his Father. If thou didst not desire my salvation, Lord Jesus, why didst thou descend from heaven? But thou didst descend upon earth, to die on the crosse. God, to redeem a servant, *spared not his own Son.* Therefore assuredly, God loveth man with a wonderfull love, seeing that he hath delivered up his Son to be afflicted, slain, and crucified for the redemption of man. Very deare, and very great was the price of our redem-

1 Tim.  
3. 10.

Bernard

Clem.  
Alex.

Rom.  
8. 32.

1 Pet.  
1. 18.

Joh. 14.  
2.

Mat. 8.  
20.

redemption: Therefore great and deare is the mercy of our Redeemer. It might seem to some that God loves his adopted-sonnes, as dearly as his onely begotten Sonne: For that on which we bestow any thing, is dearer then that which we bestow: That he might make us his adopted sonnes, he spared not his naturall & coessentiall Sonne. It is no wonder then if he hath prepared for us mansions in his heavenly house, seeing that he hath given us his own Son, in whom is the fulnesse of the divinitie. Certainly, where there is the fulnesse of the divinitie, there is also the fulnesse of life and glory everlasting: But if he in Christ hath given unto us the fulnesse of life everlasting, how shall he deny unto us a little particle thereof? Assuredly our heavenly Father loveth us his adopted sonnes with exceeding great love, seeing he hath delivered up his onely begotten Sonne for us. Assuredly the Sonne embraceth us with exceeding great love, seeing that he hath delivered up himself for us. To make us rich, he endured extreamp poverty: for he *had not where to lay his head.* To make us the sonnes of God, he

he is made man : neither doth he neglect us now , ~~having~~ finished the work of our redemption , but *still intercedeth* Rom. 8.  
34.  
for us , sitting at the right hand of the divine Majestie. What thing is there necessary for my salvation which he shall not obtain , seeing that he hath bestowed himself to merit salvation for me ? What will the Father deny unto his Sonne , who *became obedient unto him* Phil. 2.  
*unto death , even the death of the crosse ?* 8.

What will the Father deny unto his Son , seeing that long ago he hath accepted the price of our redemption paid by him ? Let my sinnes accuse me , yet in this my mediatur do I trust : He which excuseth me , is greater then he that accuseth me. Let my weaknesse affright me , yet in his strength will I glory : Let Satan accuse me , if my Mediatour excuse me : Let heaven and earth accuse me , & my iniquities prove me guilty ; it is sufficient for me that the Creatour of heaven and earth , and righteousness it self doth intercede for me. The sufficiencie of my merit is to Bernard.  
know that my merit is not sufficient. It shall be sufficient for me to have him propitious , against whom onely I have  
sinned.

*Anstine.*

Mat. 9.

12.

Mat. 1.

21.

1 Cor.

1. 30.

finned. Whatsoever he hath decreed not to impute, shall be as if it had not been. Neither doth it trouble me that my finnes are both grievous and divers, and often repeated: For if I were not burdened with finnes, what need I desire his righteousnesse? If I had no disease, what need I implore the help of the physician? He is the Physician, he is the Saviour, he is righteousnesse it self, he cannot deny himself: I am sick, I am condemned, I am a sinner, I cannot deny my self. Have mercy on me, O thou my Physician, my Saviour, and my righteousnesse. Amen.

## M E D I T A T I O N IX.

That God alone is to be loved.

*By love cleave fast to God above :*

*For nought on earth deserves thy love.*

*Anselm.*

**R**Aise up thy self, O faithfull soul, and love that chief good in whom are all goods, without whom there is no other true good. No creature can satisfie our desire, because no creature is perfectly good, but onely good by participation. Some current of good doth descend upon the creature from the Creatour, but the fountain is still

still in God: Why therefore should we forsake the fountain, and follow the current? All good in the creatures, is but the image of that perfect good which is in God, yea which is God: Why therefore should we lay hold on the image, and let go the thing it self? *Noahs dove could not finde on the moveable waters where her foot might rest:* Gen. 8. 9. Even so our soul amongst all sublunarie things cannot finde out which can fully satisfie her desire, by reason of their inconstancie and frailtie. Doth not he wrong himself which loveth any thing unworthy of his love? Now the soul of man is more noble then all the creatures, because it was redeemed by the passion and death of God: Why therefore should it love the creatures? Is it not contrary to that majestie unto which God hath exalted the Saints? Whatsoever we love, we love either for power, or wisdom, or beauty: And what is more powerfull then God? what is more wise then God? what is more beautifull then God? All the power of earthly kingdoms is from him, and under him: All the wisdom of men compared with the



the wisdom of God, is foolishness: All the beautie of the creatures compared with the beauty of God, is deformitie. If some powerfull king should treat by messengers with a virgin of mean rank and condition concerning marriage; should she not do foolishly in neglecting the king, and setting her affection upon the messengers the kings servants? So God by the beauty of all the creatures desires to call us unto him, & invite us to love him: why therefore should our soul, which Christ would have to be his spouse, cleave unto the creatures the messengers of this spirituall marriage? The creatures themselves crie, Why do ye cleave unto us? why do ye place the end of your desire in us? We cannot satiate your appetite: Come ye rather to the Creator of us both. From the creatures we can expect no reciprocall love: The creatures did not begin first to love us: But God, who is love it self, cannot but love those that love him: Yea he prevents our desires and our love, by loving us first. How greatly then is God to be loved, who in the first place hath loved us so greatly! He loved us when

1 Iohn  
4. 46.

as yet we were not: For it was the love of God that we came into this world. *He loved us when we were his enemies:* For Rom. 5. 10. it was his mercy and his love that he sent his Sonne to be our redeemer. He loved us when we were fallen into sin: 8. For it is his love that he doth not presently deliver us to death in our sinnes, but still expects our conversion. It is his love that beyond our merits, yea contrary to our merits, he translateth us to the celestiall palaces. Without the love of God thou canst never come to the saving knowledge of God: without the love of God all knowledge is unprofitable, yea hurtfull: Wherefore love exceedeth the knowledge of all mysteries, because this may be in the devils, but that cannot be but in the godly. Why is the devil most unhappy? Because he cannot love the chiefest good. Contrariwise, why is God most happy and blessed? Because Wisd. 1 24. he loveth all things, because he is delighted in all his works. Why is not our love of God perfect in this life? Because the measure of our love is according to the measure of our knowledge. 1 Cor. 13. 12. Now *in this life we know but in part, and in a glasse:*

*glasse* : In the life to come we shall be perfectly blessed, because we shall perfectly love God : We shall perfectly love God, because we shall perfectly know him. No man can hope to have the perfect love of God in the world to come, which beginneth not to love God in this world. The kingdome of God must begin in the heart of man in this life, or else it cannot be consummated in the life to come. Without the love of God there is no desire of eternall life : How then can any one be partaker of the chiefest good, which loveth not, which seeketh not, which desireth not ? Such as thy love is, such art thou ; because thy love transformeth thee into it self. Love is the chiefest couple, because the lover and the thing loved become one. What hath conjoynd the most just God and wretched finners ? What hath conjoynd them being infinitely distant one from the other ? Infinite love. And yet that the infinite justice of God might not be weakned, the infinite price of Christ interceded. Again, what hath conjoynd together God the Creatour and the faithfull

faithfull soul created, things infinitely distant? Love. In the life which is eternall, we shall be joynd to God in the chiefeſt degree. Why? Because we ſhall love him in the chiefeſt degree. Love uniteth and transformeth: if thou loveſt carnall things, thou art carnall. If thou loveſt the world, thou ſhalt become worldly: *But fleſh and bloud cannot enter into the kingdome of God.* 1 Cor. 15. 50. If thou loveſt God and celeftiall things, thou ſhalt become celeftiall. Kempis. The love of God is the chariot of Elias aſcending up into heaven. The love of God is the joy of the minde, the paradise of the ſoul, it excludeth the world, it overcometh the devil, it ſhutteth hell, it openeth heaven. The love of God is that ſeal by which God ſealeth the elect and believers. God at the laſt judgement will acknowledge none to be his, but thoſe that are ſealed with this ſeal. Rev. 7. 3. 4 For faith it ſelf, the onely inſtrument of our juſtification and ſalvation, is not true, unleſſe it do demonſtrate it ſelf by love. There is no true faith, unleſſe there be a firm confidence; and there is no confidence without the

the love of God. That benefit is not acknowledged, for which we do not give thanks; and we do not give thanks to him whom we do not love. If therefore thy faith be true, it will acknowledge the benefit of our redemption wrought by Christ; it will acknowledge, and give thanks; it will give thanks, and love. The love of God is the life and rest of the soul: When the soul departs from the body by death, then the life of the body departeth: When God departs out of the soul by reason of sins, then the life of the soul departeth. Again, God *dwells in our hearts by faith*, God dwells in the soul by love, because *the love of God is diffused in the hearts of the elect by the holy Spirit*. There is no tranquillitie to the soul without the love of God: The world and Satan do much disquiet it: But God is the chief rest of the soul. There is no peace of conscience but to those that are justified by faith: there is no true love of God but in them that have a filiall confidence in God. Therefore let the love of our selves, the love of the world, the love of the creatures die in us, that the love of God may live in us:

Eph. 3.  
17.

Rom.  
5. 5.

us: Which God beginne in us in this world, and perfect in the world to come.

## M E D I T A T I O N X.

Of our reconciliation with God.

*Fear not, my soul, be not dismayd:*

*For Iesus Christ thy debts hath paid.*

**C**hris<sup>t</sup> truly took our infirmities, and <sup>Isa. 53.</sup>  
 bare our griefs and sicknesses. O Lord <sup>4. Mat.</sup>  
 Jesus! That which in us merited <sup>8. 17.</sup>  
 eternall punishment, thou tookest up-  
 on thy self: That burden which would  
 have pressed us down into hell, thou  
 hast undergone: *Thou wast wounded for* <sup>Isa. 53.</sup>  
*our iniquities, thou wast broken for our* <sup>5.</sup>  
*sinnes:* By the blewnesse of thy wounds  
 are we healed: *The Lord hath laid upon* <sup>6.</sup>  
*thee the iniquities of us all.* Surely wonder-  
 full indeed is this change. Thou takest  
 our sinnes upon thy self, and bestowest  
 thy righteousness upon us: Death due  
 unto us thou undergoest thy self, and  
 conferrest life upon us: I cannot there-  
 fore by any means doubt of thy grace,  
 or despair by reason of my sinnes. The  
 worst thing that was in us, thou took-  
 st upon thy self: How then canst thou  
 despise

Pfal.  
16. 10.

Pfal.  
32. 1.

Iſa. 53.  
8.

John  
17. 3.

Rom.  
10. 9.

deſpiſe that which is the beſt in us and thine own work, to wit, our ſoul and body? *Thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thy holy one to ſee corruption*: For he is truly ſanctified whoſe finnes are aboliſhed and taken away. *Bleſſed is the man whoſe iniquities are forgiven, and to whom the Lord imputeth not his finnes.* How can God impute our finnes to us, when he hath already imputed them to another? *For the wickedneſſe of his people he hath ſmitten his beſt-beloved Sonne*: By the knowledge of him therefore he ſhall juſtifie many, and ſhall bear their iniquities. How ſhall he juſtifie thoſe that are his? Heare and attend, O my ſoul: He ſhall ſave them by the knowledge of him, that is, by the ſaving acknowledgement & firm apprehenſion by faith of the mercy and grace of God in Chriſt. *This is life eternall, to know and acknowledge thee the onely true God, & Ieſus Chriſt whom thou haſt ſent*: And therefore, *if thou ſhalt confeſſe with thy mouth the Lord Ieſus, and believe in thy heart that God raiſed him from the dead, thou ſhalt be ſaved.* Faith apprehendeth Chriſts ſatisfaction: He bare the iniquities of thoſe that are his, he ſuffered for the ſins of

of many, he intercedeth for the transgressours: For he should have had very few just, unlesse in mercy he had received sinners. Thou shouldst have had few just, O Jesus, unlesse thou hadst remitted the sinnes of the unjust. How then shall Christ judge according to severitie, the sinnes of the penitent, which he hath taken upon himself? How shall he condemn him that is guiltie of sinne, seeing that he himself was *made sinne for us*? Will he condemn those, whom he calleth his friends? Will he condemn those, for whom he hath intreated? Will he condemn those, for whom he died? Lift up thy self therefore, O my soul, and forget thy sinnes, for the Lord hath forgotten them. Whom dost thou fear as the punisher of thy sinnes but the Lord, who himself made satisfaction for thy sinnes? If any other had payed the price of my redemption, I might have doubted whether the just Judge would accept of that satisfaction: If a man or an angel had satisfied for my sinnes, yet still there might be a doubt, whether the price of redemption were sufficient: But now there is no place for

C

doubt.

2 Cor.

5. 21.

John

15. 14.

Ezek.

18. 22.



doubt. How can it be that he will not accept of that price, which he hath paid himself? How can that choose but be sufficient, which is from God himself?

Pfal.

42. 5.

Pfal.

25. 10.

Pfal.

119. 137.

Pfal.

42. 5.

*Why art thou troubled, O my soul? All the wayes of God are mercy and truth: Just is the Lord, and just are his judgements:*

*Why art thou troubled, O my soul? Let the mercy of God raise thee up, let the justice of God also raise thee up. For if God be just, for one offence he will not exact double satisfaction.*

*For our sinnes he hath smitten his Sonne: How then can he smite us his servants for them? How can he punish our sinnes in us, which he hath*

Pfal.

117. 2.

Ezek.

33. 11.

*already punished in his Sonne? The truth of the Lord endureth for ever. As I live, saith the Lord, I will not the death of a sinner, but rather that he turn from*

Mat.

11. 28.

*his wickedness, and live. Come unto me all ye that labour and are heavy laden, and I will refresh you, saith our Saviour.*

*Shall we make God a liar, and labour by the weight of our sinnes to bear down his mercy? To make God a liar, and to deny his mercy, is a greater sinne then all the sinnes of the whole world: and therefore Judas sinned*

*Aufine.*

more

more in despairing, then the Jews in crucifying Christ. *But rather where sinne* Rom. 5.  
*hath abounded, there also grace hath* 20.  
*abounded much more,* and overweigheth our finnes by infinite degrees. For finnes are but the finnes of men; but grace is the grace of God: Sinnes are temporall; but the grace of our Lord is from eternitie to eternitie. Satisfaction hath been made for our finnes, and the grace of God is repaired by the death of Christ, and is established for ever: unto which I betake my self as a devout suppliant.

## MEDITATION XI.

Of the satisfaction made for  
our finnes.

*The death of Christ is life to thee,  
If thou a Christian truely be:*

**C**ome unto me all ye that labour and Mat.  
11.28.  
*are heavy laden, and I will refresh you:*  
 they are the words of our Saviour.

It is true indeed, Lord Jesus, I am burdened overmuch, and I sigh under the weight of my sinne: But I make haste unto thee the fountain of living water. Come unto me, Lord Jesus, that so

I may come unto thee. I come unto thee, Lord, because thou first camest unto me. I come unto thee, Lord Jesus, and with anxietie I desire thee, for I finde no goodnesse in my self. But if I found any goodnesse in my self, I should not with such anxietie desire thee. True, Lord Jesus. *I labour and am heavy laden*; neither can I compare my self with any of the saints, or penitent sinners, unlesse it be with the thief upon the crosse. Lord have mercie upon me, thou which hadst mercie on the thief upon the crosse. I have lived wickedly, I have lived in sinne, but I desire to die the death of the holy and righteous: But holinesse and righteousness are farre from my heart: Therefore to thy holinesse and righteousness do I flie. Let thy soul, Lord Jesus, succour me, let it succour me, seeing that thou layedst it down for a price of redemption for many. Let thy most sacred bodie which was afflicted with rods, spittings, buffetings and thorns, and fastened to the crosse for me, let that succour me. Let thy sacred and holy bloud, O Jesus, let that bloud succour me, which ranne out of thy  
side

Mat.  
20. 19.

John  
19. 34.

side at thy death and passion, which  
*cleanseth us from all our finnes.* Let thy <sup>1 Joh.</sup>  
 most holy divinitie succour me, thy <sup>1. 9.</sup>  
 divinitie which upheld thy humanitie <sup>Iren.</sup>  
 at thy passion, which also resting and  
 not shewing it self, the great mysterie  
 of our redemption was finished, which  
 added infinite strength and weight  
 unto thy passion, *Insomuch that God by* <sup>Act. 20.</sup>  
*his own blood hath purchased unto himself* <sup>28.</sup>  
*me miserable man.* Let thy wounds suc-  
 cour me, in which all my cure consi-  
 steth. Let thy most holy passion suc-  
 cour me. Let thy merit succour me, as  
 being my last refuge, and a remedie  
 against my finnes. For in that thou  
 sufferedst, thou sufferedst for me:  
 Therefore in that thou meritedst, thou  
 meritedst for me and for mine un-  
 worthinesse. Therefore *God commendeth* <sup>Rom.</sup>  
*his love toward us,* and proveth it by a <sup>5. 8.</sup>  
 testimonie surpassing the understan-  
 ding of all men, yea of the angels them-  
 selves, in that *Christ died for us when as* <sup>10.</sup>  
*yet we were sinners and the enemies of God.*  
 Who can choose but admire this? Who  
 can choose but be astonished at it? The  
 Sonne of God intreated by no man,  
 yea hated of all men, in great mercy

intreated for us who were sinners, and his enemies: Neither intreated he onely, but also satisfied Gods justice for us, by his most poor nativitie, by his most holy life, by his most bitter passion, by his most cruell death. O Lord Jesus, Thou that intreatedst for me, sufferedst for me, and diedst for me, before I could desire thy merit and passion, or move thee by my prayers to pay the ransome for me, how canst thou cast me away from thy face? How canst thou deny unto me the fruit of thy most holy passion, when as now *out of the deeps I cry unto thee*, and beg the fruit of thy merit with teares and sighs? I was an enemy by nature when thou diedst for me: but I am made by grace thy friend, thy brother, and thy sonne. Thou heardst an enemy before he prayed unto thee, and how canst thou despise thy friend which comes unto thee with prayers and teares? *Thou wilt not cast out him that cometh unto thee*, because thy word is truth. Thou hast spoken unto us in spirit and truth, and we have received from thee *the words of eternall life*. Attend and raise up thy self, O my soul. Before,

Psal.  
130. 1.

John 6.  
37.

68.

Before, we were sinners by nature; but now, we are just by grace: Before, we were enemies; but now, we are friends and kinsfolks: Before, our help was in the death of Christ; but now, it is in Christ his life: Before, we were dead in sinnes; but now, we are quickned in Christ. Oh the exceeding love of God, *wherewith he loved us!* Oh the superabundant riches of his grace, whereby he hath in heaven provided a place for us! Oh the tender mercie of our God, *whereby the day-spring from on high hath visited us!* But if the death of Christ hath brought unto us righteousness & life, what shall his life do? If our Saviour dying payd the price unto his Father, what shall he do now being alive & interceding for us? For Christ liveth & dwells in our heart, if the remembrance of his most holy merit live and flourish in it. Draw me, Lord Jesus, that I may possesse in the truth of the thing, that which here I expect by the firmnesse of hope. Let thy servant, I pray thee, be with thee, and let him behold the glory which the Father hath given to thee, and let him inhabit the mansion which thou hast prepared in thy

Ephes. 2. 4.

Luk. 1. 78.

John 17. 24.

John 14. 2.

Pfal.  
14. 4.

*Fathers house. Blessed are they that dwell  
in thy house, O Lord. They shall praise thee  
for ever and ever.*

## M E D I T A T I O N XII.

Of the nature and properties of  
true faith.

*Faith is not faith, or if it be,  
Faith is but dead, wants charitie.*

John  
15. 4.

**O** Thou beloved soul, consider the power of faith, and give thanks unto God who is the onely giver thereof. It is faith alone that doth in such manner ingraft us into Christ: that as vine-branches do draw their sappe from the vine, so we also from him do draw life, righteousness, and salvation. Adam fell from the grace of God, and lost the divine image by his incredulitie: But we are again received to grace; and the image of God begins to be renewed in us by faith. By faith Christ becomes ours, and dwells in us: And where Christ is, there is the grace of God: And where the grace of God is, there is the inheritance of eternall life.

Ephes.  
2. 8.

Heb.  
11. 4.

*By faith Abel offered unto God a greater  
sacrifice then Cain: So by faith we offer  
unto*

unto God *spirituall sacrifices, that is, the* Heb.  
*fruit of our lips. By faith Enoch was tran-* 13. 15.  
*slated:* So faith takes us from the society Heb.  
of men, and makes us *have our conversa-* 11. 5.  
*tion in heaven,* yea whiles we are here Philip.  
upon earth. Christ even now dwels in 3. 20.  
us, we have already eternall life in us,  
but it is hid. *By faith Noah prepared the* Heb.  
*ark:* So we by faith do enter into the 11. 7.  
church, in which our souls are preser-  
ved, when all others perish in the vast  
sea of this world. *By faith Abraham left* 8.  
*the idolatrous land:* So by faith we go  
out of this world, leaving our parents,  
brethren, and kinsfolks, and cleave  
unto Christ, who calleth us by his word.  
*By faith Abraham went into a strange* 9.  
*countrie in expectation of the promised land:*  
So we by faith do look for the celestiaall  
*Ierusalem* which God hath *prepared in* Revel.  
*the heavens.* We are *strangers & pilgrims* 21. 2.  
in this world, and travell by faith unto Psal. 39.  
a celestiaall countrie. *By faith Sarah con-* 12.  
*ceived her sonne Isaac in her old age:* Heb. 11.  
So we 11.  
being spiritually dead, have received  
by faith strength to conceive Christ  
spiritually. For as Christ was once con-  
ceived in the sanctified wombe of the  
virgin *Mary:* So in the faithfull soul,



which hath kept it self pure from the  
 contagion of the world, he is every day  
 17. spiritually born. *By faith Abraham offered up Isaac:* So also we by faith do spiritually mortifie and sacrifice our own will, which is the beloved sonne of our soul: For *he which will follow Christ, must deny himself*, that is, renounce his own will, his own honour, and the love of himself. *By faith Isaac blessed Jacob:* So we by faith are made partakers of all divine benedictions: For *in the seed of Abraham*, that is, *in Christ*, *all nations shall be blessed.* *By faith Ioseph prophesied of the Israelites going out of Egypt, and gave commandment concerning his bones:* So we by faith expect an egressse out of the spirituall Egypt of this world, and a blessed resurrection of the body. *By faith Moses was preserved for three moneths:* So faith hideth us from the tyrannie of Satan, untill at length we be brought into Gods royall palace, and be adopted spirituall kings.  
 23.  
 25. *By faith Moses chose rather to suffer affliction with the people of God*, then to live in the glory of Egypt: So faith begets in us the contempt of glory, honour, riches, and the pleasures of  
 this

this world , and excites in us the desire of the kingdome of heaven. By faith we choose rather the ignominie of Christ, then the treasures of this world.

*By faith Moses left Egypt , and feared not the kings anger :* So faith doth animate and confirm us , that we are not terri-

fied by the threats of the tyrants of this world , but rather obey the call of God with a couragious and constant minde. *By faith Israel celebrated the Passe-over :* So also we by faith do cele-

brate a Passe-over. Christ was sacrificed for our Paschall lambe , whose *flesh is* John 6.  
*meat indeed , and whose bloud is drink* 55.

*indeed. By faith the Israelites passed through the red sea :* So we by faith do passe Heb. 12.  
29.

through the sea of this world. By faith *the walls of Iericho fell :* So we by faith Josh. 6.  
20. destroy all the munitions of Satan. By Heb. 11.

*faith Rahab was saved :* So in the univer- 31.  
 sall destruction of this world , by faith

we shall be saved from destruction. By 33.  
*faith the Fathers overcame kingdomes, stopt*

*the mouths of lions , & quenched the force of*

*fire :* So we by faith destroy the king-

dome of Satan, escape the treacheries &  
 rage of the infernall lion , and are deli-

vered from the scorching of hell fire.

But

But faith is not a naked opinion and profession, but a true and lively apprehension of Christ propounded to us in the gospel, a full perswasion of the grace of God, the confident rest of our soul, and peace which relies onely upon the merit of Christ. This faith is begotten of the seed of Gods word: For faith and the Spirit are one, and the word is the coach by which the holy Spirit is brought unto us. The fruit doth follow the nature of the seed: Faith is a divine fruit: Therefore the seed must be divine, and that is, *The word*. As in the creation light was made by the word of God; for God said, *Let there be light, and there was light*: So the light of faith ariseth from the light of the word of God: *In thy light shall we see light*, saith the Psalmist. Seeing faith doth joyn us unto Christ, seeing it makes us one with him, therefore it is the mother of all vertues in us. Where there is faith, there is Christ; where Christ is, there is an holy life; to wit, true humilitie, true gentlenesse, true love. Christ and the holy Spirit are not severed: where the holy Spirit is, there is true holinesse. Therefore where there

is

Gen. I.  
14.

Psal.  
36. 9.

is not an holy life, there is not the sanctifying Spirit : And where there is not the Spirit, neither is there Christ; where there is not Christ, neither is there faith. Whatsoever branch doth not suck <sup>John</sup> its life and nourishment from the vine, <sup>15. 4.</sup> is not to be judged a part of the vine : So neither are we yet joyned to Christ by faith, unlesse we suck our life and nourishment from him. Faith is a kinde of spirituall light : For our hearts are enlightned by faith : Therefore it spreads abroad the rayes of good works: But where the rayes of spirituall life are not, there is not yet the true light of faith. Bad works are the works of darknesse : But faith is light : And *what communion is there between light and darknesse?* <sup>2 Cor. 6. 14.</sup> Bad works are the seed of Satan : But faith is the seed of Christ: And *what communion is there between Christ and Satan?* <sup>2 Cor. 6. 15.</sup> By faith our hearts are purified : But how can there be any inward puritie in the heart, when the words are impure, & the outward works appear impure? *Faith is the victorie which overcometh the world :* <sup>1 John 5. 4.</sup> And how can there be true faith there, where the flesh overcometh the Spirit, and leadeth it as it were

were captive? By faith we have Christ,  
and in Christ eternall life: But no im-  
penitent sinner that perseuereth in his  
sinnes, can be partaker of eternall life:  
How then can he be partaker of  
Christ? how can he be partaker of faith?  
Kindle in us, O Christ, the light of  
true faith, that by faith we may ob-  
tain eternall saluation.

### MEDITATION XIII.

Of the spirituall wedlock of Christ  
and the Soul.

*Christ is by marriage knit to thee,  
If thou to him by sanctitie.*

Hos. 2.  
19.

**I** Will betroth thee unto me for ever,  
saith Christ unto the faithfull soul.  
Christ therefore would be present

John 2.  
1.

*at the marriage* which was celebrated in  
*Cana of Galilee*, to shew that he came  
into the world to spirituall marriages.

Isa. 61.  
10.

*Rejoyce in the Lord with gladnesse, and  
leap, thou faithfull soul, for joy in thy  
God, who hath clothed thee with the gar-  
ments of saluation, and compassed thee  
about with the robes of righteousness, like  
a spouse adorned with jewells and bracelets.*

Anstine

Rejoyce for the honour of the bride-  
groom:

groom : Rejoyce for the beautie of the bridegroom: Rejoyce for the love of the bridegroom. His honour is the greatest that can be : For he is true *God blessed for ever.* How great then is the dignitie of this creature , I mean the faithfull soul , seeing the Creatour himself is willing to betroth her unto himself! His beauty is the greatest that can be: For he is beautifull above the sonnes of men ; for they saw the glorie of him , *as the glory of the onely begotten of the Father : his face shined like the sunne , and his garments were white as snow. His lips were full of grace , and he was crowned with glory and honour.* How great then is his mercy , that he being the chiefest beauty doth vouchsafe to choose the soul of man to be his spouse , whereas it is defiled with the stains of sinne ! On the bridegrooms part there is the greatest majestie : On the spouses part there is the greatest infirmitie. On the bridegrooms part there is the greatest beauty : On the spouses part there is the greatest deformitie. And yet farre greater is the love of the bridegroom towards the spouse, then of the spouse towards the bridegroom,

Rom.

9. 5.

John 1.

14.

Mat.

17. 2.

Psal.

45. 2.

Psal. 8.

5.

groom, whose honour & whose beauty  
*Anselm.* doth so farre excell. Behold, thou faith-  
 full soul, behold the infinite love of  
 the bridegroom. It was his love that  
 drew him down from heaven unto the  
 earth: It was his love that bound him  
 to a pillar: It was his love that fastened  
 him to the crosse: It was his love that  
 enclosed him up in the grave: It was  
 his love that he descended into hell.  
 What could make him to do all these  
 things? Surely, it was his love towards  
 his spouse. But our hearts are stony,  
 and heavier then lead, if the bond of so  
 great love cannot draw us unto God,  
 whereas it hath drawn God unto us.  
*Ezek.* *Naked* was his spouse, and being naked  
 16. 22. could not be admitted into the royall  
*Isa. 61.* palace of the heavenly King: And *he*  
 10. *hath clothed her with the garments of righte-*  
*eousnesse and salvation*, whereas she lay  
 enwrapped and involved in the foule  
 coat of her sinnes, and the most filthy  
 rags of iniquitie. *He hath granted unto*  
*Rev.* *her to be arrayed in fine linen, clean and*  
 19. 8. *white: the fine linen is the righteousness of*  
*Saints.* That garment is the righteou-  
 nesse which was obtained by the death  
 and passion of the bridegroom himself.

*Iacob*

*Jacob* laboured *fourteen yeares* to obtain *Rachel* to be his wife: But *Christ* for thirty four yeares almost endured hunger, thirst, cold, povertie, ignominie, reproaches, bonds, whips, the bitternesse of gall, and death upon the crosse, to purchase unto himself the faithfull soul to be his spouse. *Samson* went down and chose out of the Philistines, which were adjudged to destruction, a wife unto himself: The Sonne of God came down and chose unto himself a spouse out of men that were condemned and subject to eternall death. The whole stock of the spouse was at enmitie with the heavenly Father, and he by his most bitter passion hath reconciled it unto his Father. The spouse was prostrate upon the face of the earth, and polluted in her own bloud: But he hath washed her with the water of baptisme, and cleansed her with a most holy laver: He hath cleansed the bloud of his spouse with his own bloud: For the bloud of the Sonne of God doth cleanse us from all our sinnes. The spouse was deformed: But he hath anointed her with the oyl of grace and mercy. The spouse was not honourably apparelled; but he hath

Gen.  
29. 27.

Jud. 14.  
1.

Ezek.  
16. 6.

1 Joh.  
1. 7.

Ezek.  
16. 9.



11. hath *put bracelets* and eare-rings upon her: He hath adorned her with vertues and divers gifts of the holy Spirit. The

*Tertull.*

spouse was very poor, and had no pledge to give unto him: Therefore hath he left unto her the pledge of his Spirit, & received from her the pledge of his flesh, and hath carried it up into heaven. The spouse was hungry: But

*Eze. 16.*

19.

he hath given unto her *fine floure and hony and oyl to eat*: He doth feed her with his flesh and bloud unto eternall life.

The spouse is disobedient, and often breaketh her marriage faith, she committeth fornication with the world and with the devil; and yet the bridegroom out of his infinite love doth receive her again into favour, as often as she returneth unto him by true repentance. Acknowledge and confesse, thou faithfull soul, these so many and so great arguments of his infinite

*Aufine.*

love. Love, thou faithfull soul, the love of him that for love of thee descended into the wombe of the virgin.

*Anselm.*

We must love him that delivered up himself for us, so much more then our selves, by how much he is greater then us. Let us make our whole life

con-

conformable unto him, who for the love of us made himself wholly conformable unto us. He is justly to be accounted most unthankfull, who loveth not again him of whom he was first beloved. How greatly therefore ought we to love him, who for the love of us, did as it were forget his own majestie! Happy soul, which by the bond of this spirituall marriage is joyned unto Christ! She doth safely and confidently apply unto her self all the benefits of Christ: even as in another case, by wedlock the wife doth shine glorious, by the reflexion of the husbands rayes upon her. Now by faith alone are we made partakers of this blessed and spirituall marriage, as it is written, *I will betroth thee unto me in faith.* Faith doth ingraft us into Christ, as a branch into the spirituall vine, that we may suck our life and nourishment from him. And as they which are joyned in marriage, *are no more two but one flesh*; So they which by faith are joyned unto the Lord, become one spirit with him, because *Christ by faith dwelleth in our hearts*: And this faith if it be true, it *worketh by love*. As in the

Hosea  
2. 19.  
John  
15. 5.

Mat.  
19. 6.  
1 Cor.  
6. 17.  
Ephes.  
3. 17.  
Gal. 5.

old

Lev.  
21. 13.

Rev.  
19. 7.

old Testament the priests were compelled to *marrie virgins*: So the celestiaall priest doth spiritually couple unto himself such a virgin as doth keep herself pure and undefiled from the embracements of the devil, the world, and her own flesh. Vouchsafe, O Christ, at length to admit us unto the *marriage of the Lambe*. Amen.

### M E D I T A T I O N XIV.

Of the mysterie of Christs incarnation.

*Admire, my soul, the mysterie  
Of Iesus Christs nativitie.*

Gal. 4.  
5.

1 Pet.  
1. 20.

Luk.  
2. 1.

**L** Et us withdraw our mindes a while from these temporall things, and let us contemplate the mysterie of the Lords nativitie. The Sonne of God came down from heaven unto us, that *we might obtain the adoption of sonnes*. God is made man, that man may be made partaker of divine grace and nature. About the evening of this world would Christ be born; to shew that the benefits of his incarnation concern not this life, but that which is everlasting. In the time of *Augustus* the peace-maker would

would he be born; because he made peace between God and man. In the time of Israels servitude would he be born; because he is the redeemer and deliverer of his people. Under the reign of a forrein king would he be born; because his *kingdome* was *not of this world*. Joh. 18. 36. He is born of a virgin, to signifie that he is not conceived or born, but in the hearts of those that are spirituall virgins, that is, whose mindes adhere not unto the world and the devil, but unto God in one spirit. His birth was pure and holy, to sanctifie our impure and polluted nativitie. He is born of a virgin betrothed to an husband, to honour matrimonie, which was Gods institution. He is born in the darknesse of the night, because he was the true light which illuminateth the darknesse of the world. He is *laid in a manger*, because he is the true food of our souls. He is born betwixt an ox and an asse, that men which were become like unto the beasts, might be restored to their former dignitie. He is *born in Bethlehem*, that is, in the house of bread, because he brought with him most plentiful food of divine benefits. He is the first and onely

Tertull.

Lukè

2. 7. J

Mat. 2.

1.

2 Cor.  
8. 9.

Luke  
2. 9.

13.

8.

onely begotten of his mother upon earth, because he was according to his divine nature the first and onely begotten of his Father in heaven. He is born *poor* and needy, to purchase for us celestially riches. He is born in a stable, to bring us to his royall palace which is in heaven. From *heaven* is sent the *messenger* of this so great a benefit, because no man on earth understood the greatnesse thereof: And further, it was meet that the messenger of celestially gifts should be celestially. The *armies* of the *angels rejoyce*, because we are by the incarnation of the Sonne made partakers of their happinesse. To the *shepherds* first is declared this so great a miracle, because the true shepherd of our souls came to bring back the lost sheep into the way. To the ignoble and those that were despised is the matter of so great joy declared, because no man can partake thereof, unless he become vile in his own eyes. To them that *watch over their flocks* is his nativitie declared, because they onely whose hearts do watch unto God, and not they that lie snorting in their sinnes, are made partakers of so great a gift

a gift. The *quire of heaven*, which was made sorrowfull for the sinne of our first father, doth now *sing* and *rejoyce*. The brightnesse and glory of that Lord and King appeareth now in the heavens, whose lowlinesse men despised here on earth. The angel sayes unto them, *Fear not*, because he was born, who would quite take away all cause of fear. Joy was declared from heaven, because the authour and giver of joy was born. Joy is commanded, because enmitie between God and man, the cause of all sorrow, is removed. *Glory in the highest is rendred unto God*, which our first father, by his unlawfull transgression of the commandment, would have taken away. True peace is obtained by his nativitie, because before, men were enemies unto God; before, their own conscience was their adversarie; before, they were at dissension one with another. True *peace* is restored to the *earth*, because he is overcome which held us captive. *Let us go with the shepherds to Christs manger*, that is, to the church, and in his *swaddling clothes*, that is, in the sacred scriptures, shall we finde the infant enwrapped.

13.

10.

14.

14.

15.

19. ped. Let us with *Marie* the holy mother of our Lord, *keep* the *words* of so great a mysterie, and let us every day recall them to our memorie. Let us follow

13. with our voice the *angels* which sing before us, and let us render unto God due thanks for so great a benefit. Let us rejoyce and be glad with all the heavenly armie. For if the angels do so greatly rejoyce for our sake; how much

1sa. 9. more ought we to rejoyce, seeing unto  
6. us he is *born* and *given*? If the Israelites

2 Sam. did lift up their voices with jubilee when  
6. 15. the ark of the covenant was brought unto them, which was but a figure and shadow of the Lords incarnation; how

much more ought we to rejoyce, unto whom the Lord himself is come, and hath taken our flesh upon him? If *Abraham* rejoyced when he saw the day of the

Joh. 8. Lord; when the Lord, in an *humane shape*  
56. assumed for a time, appeared unto him: what should we do, now Christ hath

Gen. coupled unto himself our nature by an  
18. 2. everlasting and inviolable covenant? Let us admire here the infinite goodnesse of God, who himself would descend unto us, seeing that we could not ascend unto him. Let us admire the  
infinite

infinite power of God, who of two things most distant, I mean the divine and humane nature, could make one, so nearly, that one and the same should be God and man. Let us admire the infinite wisdom of God, who could finde out means to work our salvation, when men and angels saw no means. An infinite good was offended; and an infinite satisfaction was required: Man had offended God; of man was satisfaction required: But by man neither could an infinite satisfaction be made, neither could Gods justice be satisfied without an infinite price: Therefore *Anselm* God was made man, that both he which had sinned might satisfie, and he which was infinite might pay an infinite price. Let us admire this wonderfull temper of Gods justice and mercy, which no creature could finde before God did manifest it, and none could fully perceive after it was made manifest. Let us admire these things, and not curiously prie into them: Let us desire to look in, though we cannot conceive all: Let us rather confesse our ignorance, then deny Gods omnipotence.



## MEDITATION XV.

Of the saving fruit of the Incarnation.

*Christ was conceiv'd in Virgins wombe,  
That thou might'st sonne of God become.*

Luk. 2.  
10.

**I** Bring you tidings of great joy, saith the angel at our Saviours nativitie:

Of great joy indeed, that is, such as passeth mans understanding. It was a very great evil, that we were held captive under the wrath of God, under the power of the devil, and under eternall damnation: But it was yet greater, because men either knew it not, or else did neglect it. But now, great joy is declared unto us, because he that delivereth us from ail evils, is come into the world: He is come, a physician to the sick, a redeemer to the captives, the way to the wanderers, life to them that were dead, and salvation to them that were condemned. As *Moses* was sent from the Lord to deliver the people of Israel from the servitude of Egypt: So Christ was sent from his Father to redeem all mankinde from the devils slaverie. As the *dove* after the drying up of the waters of the deluge, brought an olive-

Hugo.

Exod.  
33. 10.

Gen. 8.  
11.

olive.

*olive-branch* into the *ark* of *Noah* : So Christ came into the world , to preach peace , and the reconciliation of man with God. Therefore we have cause to rejoyce , and conceive great things of the mercy of God. He which *loved us* so , Rom. 5.  
*being his enemies* , that he did vouchsafe 10.  
to assume our nature to be united to his divinitie , what will he deny unto us being joyned unto him by participation of our flesh ? *Who ever hated his own* Eph. 5.  
*flesh* ? How then can that chief and infinite mercie repell us from him , being now made partakers of his nature ? Who can in words expresse , or in thought conceive the greatnesse of this myste-  
rie ? Here is the greatest sublimitie , and the greatest humilitie ; the greatest power , and the greatest infirmitie ; the greatest majestie , & the greatest frailtie. What is higher then God , and lower then man ? What is more powerfull then God , & weaker then man ? What is more glorious then God , & more frail then man ? But that chief power found out a means to conjoyn these , seeing that the chief justice did necessarily require such a conjunction. Who also can conceive the greatnesse of this myste-  
rie ? An

*Anselm.* equivalent and infinite price was required for the sinne of man, because man had turned himself away from the infinite good, which is God. But what could be equivalent to the infinite God? Therefore infinite justice it self takes as it were of himself an equivalent price: and God the Creatour suffers in the flesh, that the flesh of the creature should not suffer for ever. An infinite goodnesse was offended, & none could intercede but a mediatur of infinite power: And what is infinite, but God?

2 Cor.

5. 19.

Ast. 20.

28.

Therefore God himself *reconciled the world unto himself*, God himself became mediatur, God himself *redeemed mankind by his own bloud*. Who can conceive the greatnesse of this mystery? The chief Creatour was offended, and the creature sought not with care to appease him, and to be reconciled unto him: So he which was offended, assumes the flesh of the creature, and becomes Reconciliatur. Man had forsaken God, and turned away himself unto the devil the enemy of God: And he that was forsaken makes diligent inquisition after the forsaker, and invites him most bountifully to come again

again unto him. Man had departed from that infinite good, and fallen into an infinite evil: And that same infinite good, by giving an infinite price of redemption, delivered that creature from the infinite evil. Is not this infinite mercy farre exceeding all the finite understanding & thought of man? Our nature is become more glorious by Christ, then it was dishonoured by *Adams* sinne. We have received more in Christ, then we lost in *Adam*: *Where* Rom. 5. 20. *sinne did abound, Gods grace did superabound.* In *Adam* we lost our innocency, in Christ we have received perfect righteousness. Let others admire Gods power: But his divine mercy is yet more to be admired; although power and mercy in God are equal, for both are infinite. Let others admire our creation: But I had rather admire our redemption; although creation and redemption are both acts of infinite power. It was a great thing to create man, having deserved nothing; for as yet he had no being: But it seems yet to be greater, to take upon him to satisfie for the debt of man, and to redeem him when he deserved evil. It was a

Gen. 2.  
23.

Eph. 5.  
30.

wonderfull thing that our flesh and our bones were formed by God: but yet it is more wonderfull, that God would become *flesh of our flesh, & bone of our bones.* Be thankfull, O my soul, unto God, who created thee when thou wast not, who redeemed thee when for sinne thou wast condemned, and who hath prepared for thee, if by faith thou adhere unto Christ, the joyes of heaven.

### MEDITATION XVI.

Of the spirituall refection of  
the godly.

*Christ unto thee, if thou art his,  
Both light and food, and medicine is.*

Mat.  
22. 4.

**O**Ur most bountifull God hath prepared a great feast: but hearts that be hungry must be brought unto it. He that tasteth not, feeleth not the sweetnesse of the heavenly feast: and he which hungreth not, tasteth not. To believe on Christ, is to come to his heavenly feast: But no man can believe, unlesse he confesse his sinnes with contrition, and repent him of the same. Contrition is the spirituall hunger of the soul, and faith is the spirituall feeding.

feeding. To the Israelites God gave *Manna* in the wilderness, being the *bread of Angels*: In this feast of the new Testament God giveth unto us the heavenly Manna, that is, his grace and forgiveness of sinnes, yea his Sonne, the Lord of the angels: Christ is that *spirituall bread which came down from heaven to give life unto the world*. He that is full *with the husks of the swine*, that is, with the delights of this world, desires not that sweetness. The outward man perceiveth not what is sweet unto the inward. God gives his Manna in the wilderness, that is, where all earthly meat, and all earthly consolation is taken from the soul. *He which had married a wife, refused to come*: But the chaste virgins, that is, those souls which neither cleave unto the devil by sinnes, nor to the world by delights, do come unto this feast. *I have espoused you, as a chaste virgin, to one husband*, saith the Apostle: Our soul must not commit spirituall adultery, that so God may contract spirituall marriage with her. *He which had a desire to go see his field, refused to come*: They which love the pleasures of this world, come not unto the

Exo.  
16. 15.Psal.  
78. 24,  
25.John  
6. 51.Luk.  
15. 16.Luk.  
14. 20.2 Cor.  
11. 2.Luk.  
14. 18.

Matt.  
19. 22.  
2 Kings  
4. 4.

sweetnesse of the heavenly feast. The desire is the foot of the soul: Our soul comes not to this mysticall feast, unlesse it desires; and it cannot desire the heavenly sweetnesse, if it be full with this worldly comfort. When the rich young man heard that for Christ he should forsake his riches, unto which his soul did cleave, *he went away sorrowfull*. Christ, the celestiall Elisha, poureth not the oyl of celestiall sweetnesse but *into vessels* which are *empty*. The love of God enters not into the soul, unlesse self-love and the love of the world first

Matt. 6.  
21.

go forth. *Where our treasure is, there will our heart be also*: If thou makest the world thy treasure, thy heart will be on the

Sayonar.

world. Love hath force to unite: If thou lovest earth, thou art united to earth. Love hath force to alter and change: If thou lovest the world, thou

Luk.  
14. 19.

shalt become worldly. They which *buy oxen*, and are negotiating, come not

Psal.  
62. 10.

unto Christ: They *which set their hearts upon riches*, desire not the heavenly riches. Earthly riches by a kinde of false shew of sufficiency satisfie the desire of the soul, that she may not seek after her true sufficiencie in God, which

onely



onely doth fully satiate the appetite. All earthly riches consist in the creatures, in silver, gold, building, ground, cattell: but no creature doth fully satisfie the soul, because she is more excellent then all the creatures; for they were all made for her use. How insufficient the creatures are to satiate and fulfill our desires, it appeareth at death, when all creatures forsake us. It is wonderfull that we should so firmly stick unto the creatures, whenas they stick unto us so weakly and unconstantly.

*Adam*, when he turned away from the consolation of God, and sought delight in the *tree of the knowledge of good and evil*, was driven out of *Paradise*: Our soul, if it turn away from God unto the creatures, is deprived of celestiall comfort, and is quite driven away from the tree of life. But what remains unto them that neglect this feast? *The world* Gen. 3. 6.  
*passeth away*, and so do all they that cleave unto it: 1 John. 2. 17.  
 The creatures passe away, and all they that put their trust in them. Our heavenly Father sweareth, that they which preferre oxen, fields, wives, that is, any earthly things whatsoever, before the sweetnesse of the

D s

heavenly



Luk.  
14. 24.

Mat.  
11. 28.

Mat.  
25. 41.  
Gen.  
19. 24.

Mat.  
25. 8.  
10.  
Granat.

heavenly feast, *shall never taste of his supper.* After supper there is no further provision of meat made: and, if we neglect Christ, there is no other remedie left for us. Those contemners shall be punished with eternall famine, and live in eternall darknesse. They which would not heare Christ thus inviting them, *Come unto me all ye that labour and are hea-  
vie laden*, shall heare him at length denouncing, *Go ye cursed into everlasting fire.* The Sodomites were *consumed with fire*, because being called to this feast by the preaching of *Lot*, they would not come. The fire of Gods wrath, which lasteth for ever, shall consume them, who being called by the gospel have despised this feast. At the coming of the *bridegroom*, the *virgins* that *had no oyl in their lamps*, staying too long, *were shut out*: So they whose hearts in this world are not filled with the oyl of the holy Spirit, shall not be admitted by Christ to the participation of joy, but they shall have the gate of indulgence, the gate of mercy, the gate of consolation, the gate of hope, the gate of grace, and the gate of good works shut against them. Christ hath yet an inward kinde of calling, & happy

happy is he that heares it .Christ often *knocks at the gate* of our hearts by holy <sup>Rev. 3.</sup> desires , devout sighs , and pious cogi-<sup>20.</sup> tations ; and happy is he that openeth unto him. As soon as thou feelest in thy heart any holy desire of heavenly grace, assure thy self that Christ knocks at thy heart: Let him in, lest he passe by, and afterwards shut the gate of his mercy against thee. As soon as thou feelest in thy heart any spark of godly meditations , perswade thy self that it was kindled by the heat of divine love , that is , of the holy Spirit ; cherish and nourish it , that it may grow to be a fire of love. Take heed that thou *quench not* <sup>1 Thes.</sup> *the Spirit* , and hinder the work of the <sup>5. 19.</sup> Lord. *He that destroyeth the temple of the* <sup>1 Cor.</sup> *Lord, shall feel his severe judgement.* <sup>3. 17.</sup> Our heart is the temple of the Lord : And he destroyeth it , whosoever refuseth to give place to the holy Spirit inwardly calling by the word. In the old Testa- ment the prophets could heare the Lord speaking inwardly : in the new Testa- ment all the true godly do feel those inward motions of the holy Spirit drawing them. Blessed are they which heare and follow.

## MEDITATION XVII.

Of the fruits of baptisme.

*If thou polluted art with sin,  
The fountain's open, enter in.*

**R**Emember, thou faithfull soul, the grace of God conferred upon thee in the saving laver of baptisme. Baptisme is the *laver of regeneration*: Therefore he that is dipt in the laver of baptisme, is no longer altogether carnall as before; But because he is *born of God by water and the Spirit*, therefore, he is also *the Sonne of God*; and because a sonne, therefore an heire also of eternall happinesse. As the eternall Father at the baptisme of Christ uttered this voice, *This is my beloved Sonne*: So all those that believe and are baptized, he adopteth to be his sonnes. As at the baptisme of Christ the holy Ghost appeared in the shape of a dove: So also is he present at our baptisme, and gives force unto it: yea he is conferred by baptisme upon the believers, and effects in them new motions, that they become *wise as serpents, and innocent as doves*. As it was at the creation, so

Titus 3.  
5.

John  
3. 5.  
Rom.  
8. 14.

Mat. 3.  
17.

Mat.  
10 16.  
Ravans.

so is it also at our regeneration. At the  
 first creation of things *the Spirit of the* Gen.  
*Lord moved upon the waters,* and gave a 1. 2.  
 vitall force unto them: So also in the  
 water of baptisme the holy Ghost is  
 present, and makes it a saving means of  
 our regeneration. Christ himself our  
 Saviour would be baptized, that he  
 might leave a testimonie, that by ba-  
 ptisme we are made his members. Of-  
 tentimes medicines are applyed to the  
 head to heal some other parts of the  
 bodie: Christ is our spirituall head; He  
 received the medicine of baptisme for  
 to heal his mysticall bodie. God in  
 the old Testament made *a covenant* with Gen.  
 his people *by circumcision:* So by baptisme 17. 11.  
 in the new Testament we are received  
 into the covenant of God. Baptisme  
 succeeded in the place of circumcision:  
 He therefore that is in the covenant of  
 God, need not be afraid of the devils  
 accusation. *In baptisme we put on Christ;* Gal. 3.  
 And from hence it is that the Saints are 27.  
 said to *have made their robes white in the* Rev. 7.  
*bloud of the Lambe.* Christs perfect righ- 14.  
 teousnesse is that beautifull robe: who-  
 soever therefore hath put on this robe,  
 let him not fear the stains of sinne.  
 There

There was a pool in Jerusalem about the sheep-market, into which at a certain time *the angel of the Lord descended and troubled it, and he that first descended into it after the troubling of the water, was cured of what disease soever.* The water of baptisme is that pool, which healeth us of every disease of sinne, when the holy Spirit descends into it, and troubles it with the bloud of Christ, who was made a sacrifice for us: In like manner in time past the sacrifices were washed in that pool at Jerusalem.

Mat. 3.  
16.

Luther.

Exod.  
14. 27.

As at the baptisme of Christ *the heavens were opened*; So also at our baptisme the gate of heaven is opened unto us. At the baptisme of Christ all the holy and sacred Trinitie was present: And so likewise at our baptisme: And so by the word of promise, which is annexed unto the element of water, faith receiveth the grace of the Father adopting, the merit of the Sonne cleansing, and the efficacie of the holy Ghost regenerating. *Pharaoh and all his host was drowned in the red sea*; the Israelites passed through safe and sound: So in baptisme all the host of vices is drowned; and the faithfull safely at

tain to the inheritance of the kingdom of heaven. Therefore also is baptism that *sea of glasse* which *Iohn* saw: *Rev.* 4. 6. Through it, as through a kinde of glasse, the brightnesse of the sunne of righteousness enters into our mindes. And that sea was before the throne of the Lambe: The church is the throne of the Lambe, in which onely the grace of holy baptism is to be had. The prophet *Ezekiel* saw *waters going out of the temple*, which did quicken and heal all: In the spirituall temple of God, that is, in the church, the saving waters of baptism do yet spring forth, *into the profunditie whereof our finnes are thrown*: *Mic.* 7. 19. Whosoever come unto it, shall be healed and live. Baptisme is the spirituall floud in which all flesh of sinne is drowned. The impure crow goes forth like the devil: But the dove, like the holy Ghost, flies and brings the olive-branch; that is, peace and tranquillitie unto our mindes. Remember therefore, thou faithfull soul, the greatnesse of the grace of God conferred upon thee in baptism, and render due thanks unto him.

The

Rom.  
6. 4.

John 5.  
14.

Eph. 4.  
23.

2 Cor.  
5. 17.

The more plentiful grace is conferred upon us in baptism, the more diligent must we be in the custodie of the gifts conferred. *We are buried with Christ by baptism*: Therefore as Christ was raised up from the dead unto the glory of his Father: So let us walk in newnesse of life, *We are made whole*: let us sinne no more, lest a worse thing happen unto us. We have put on the most precious robe of Christs righteousness: Therefore let us not defile it with the stains of sinne. Our old man is crucified and dead in baptism: Let the new man therefore live in us. We are regenerated and *renewed in the spirit of our mindes* by baptism: Therefore let not the flesh domineer over the spirit. *Old things are past*; Behold all things are become new: Let not therefore the oldness of the flesh prevail against the newnesse of the spirit. We are made the sonnes of God by spirituall regeneration: Let us therefore live as it becometh the sonnes of such a Father. We are made the temple of the holy Ghost: Let us therefore prepare a thankfull seat for such a guest. We are received into Gods covenant: Let us take heed therefore that we do  
not



not serve under the devil, and so fall from the covenant of grace. Effect in us all these things; O blessed Trinitie in Unitie. Thou that hast given us such grace in baptisme, give us also the grace to persevere in it.

# MEDITATION XVIII.

Of the saving participation of the  
body and blood of Christ.

*He that doth eat and drink by faith  
Christs flesh and blood, salvation hath.*

**H**E that eateth my flesh, and drinketh <sup>John 6. 4.</sup> my blood, shall live for ever, saith Christ. Exceeding great was the bounty and goodnesse of our Saviour, in that he did not onely assume our flesh, and exalt it to the throne of celestiall glorie, but also feedeth us with his bodie and blood unto eternall life. Oh the saving delicates of the soul! Oh the heavenly and angelicall food to be desired! Although the *angels did desire* <sup>1 Pet. 1. 12.</sup> *to look into this mysterie, yet he did not* <sup>Heb. 2. 16.</sup> *assume the nature of the angels, but the seed* of Abraham. Our Saviour is nearer unto us then unto the angels: for we have knowledge of his love by this, *in that* <sup>1 John 4. 13.</sup> *he*



Matt.  
26. 26,  
28.

Joh. 6.  
54.

Mat.  
10. 30.  
Luke  
10. 20.  
Iſa. 49.  
16.  
Iſa. 46.  
3.

*he hath given us of his own Spirit; neither of his Spirit onely, but of his bodie and bloud: For so saith Truth it self, of the bread and wine in the Eucharist; This is my bodie; This is my bloud.* How can the Lord forget those whom he hath redeemed with his bodie and bloud, and whom he hath nourished with his bodie and bloud? *He that eateth the flesh, and drinketh the bloud of Christ,* remaineth in Christ, and Christ in him. I do not much marvell therefore that *the haïres of our head are numbred, that our names are registred in heaven, that we are described in the hands of the Lord,* and that *we are carried in his bosome,* seeing that we are fed with the bodie and bloud of Christ. Without doubt great is the dignitie of our souls, seeing that they are fed with a price of redemption of such value. Great also is the dignitie of our bodies, which being redeemed, and fed by the bodie of Christ, become the habitacles and temples of the holy Ghost, and the dwelling-places of the whole and most holy Trinitie. It cannot be that they should remain in the grave, being fed with the body and bloud of our Lord. This is meat indeed.

indeed. We eat it: But we change it not into the nature of our body, but are changed into it. We are the members of Christ, and are animated by his Spirit, and fed with his body & bloud. *This is the bread which came down from* Joh. 6. *heaven, and giveth life unto the world: He* 51. *that eateth thereof, shall never hunger. This is the bread of grace and mercy; Of this whosoever eateth, he shall taste* Psal. *and see how sweet the Lord is, and receive* 34. 8. *of his fulnesse grace for grace. This is the* Joh. 1. *bread of life; not onely the living bread,* 16. *but the quickning bread: Whosoever* Joh. 6. *eateth thereof, he shall live for ever. This* 50. *is the bread which came down from heaven;* 58. *neither is it onely heavenly, but it makes those that eat thereof heavenly: They which eat it savingly in the spirit, shall become heavenly, because they shall not die, but shall be raised again* Joh. 6. *at the last day. They shall be raised again,* 54. *but not to judgement; because he that eateth of this bread cometh not into judgement, not into condemnation; because there is no condemnation to them* Rom. *that are in Christ Iesus: but they shall* 8. 1. *be raised to life and salvation. For he* Joh. 6. *that eateth the flesh of the Sonne of man, and* 56. *drinketh*

55. *drinketh his bloud, hath life in himself, and shall live through Christ. His flesh is meat indeed, and his bloud is drink indeed.*

Isa. 55. *Let us be filled therefore with the meat, not of our works, but of the Lord. Let us be abundantly satisfied with the fatnesse, not of our house, but of the Lord. This*

Joh. 4. *is the true fountain of life. He that shall drink of this water shall never thirst; but it shall become in him a fountain of water*

Isa. 55. *springing up unto eternall life. All ye that thirst come unto these waters, and ye that have no silver, make haste, buy without money. Let them that thirst come, and*

*come thou my soul that art vexed with the raging heat of sinne. But if thou beest destitute of the silver of thy merits, make haste the rather: If thou hast no merits of thine own, make haste the more ardently to the merits of Christ: Make haste therefore, and buy without silver. Here is the chamber of Christ and the soul, from which let not thy sinnes deterre thee, and into which let not thy merits enter. For what can be our me-*

Isa. 55. *rits? They lay out their silver, and not for bread; they labour, and not for fulnesse. Our labours do not satiate, neither is the grace of God bought with the silver of*

*our*

our merits: Therefore heare O my soul,  
 and eat that which is good, and thou  
 shalt be delighted with fatnesse. *These* Joh. 6.  
*words are spirit and life, and the words of* 63.  
*eternall life. The cup of benediction is the* 1 Cor.  
*communion of the blood of Christ, and the* 10. 15.  
*bread which we break is the participation of*  
*the Lords bodie. We cleave unto the Lord:* 1 Cor.  
*Therefore we are one spirit with him.* 6. 17.  
 We are united unto him, not onely by  
 the communion of nature, but also by  
 the participation of his bodie & blood.  
 I do not therefore say with the Jews,  
*How can this man give us his flesh to eat?* Joh. 6.  
 But rather cry out, How doth the Lord 52.  
 distribute unto us his flesh to eat, and  
 his blood to drink! I do not prie into  
 his power, but do admire his benevo-  
 lence. I do not examine his majestie,  
 but I reverence his goodnesse. His  
 presence I believe, the manner of his  
 presence I know not: I am certainly  
 assured that it is most near and inward.  
*We are members of his body: flesh of his flesh,* Ephe.  
*and bone of his bones. He dwelleth in us,* 5. 30.  
*and we in him.* Joh. 6.  
 My soul desireth to dive 56.  
 by cogitation into this most profound  
 abyffe, but cannot finde with what  
 words to set forth and declare that  
 goodnesse;

goodnesse; and therefore is altogether amazed at the sight of the greatnesse of the grace of the Lord, and the glory of the blessed.

# M E D I T A T I O N XIX.

Of the mysterie of the Lords  
Supper.

*Be wise: Do not too farre enquire  
'To that thou rather shouldst admire.*

**I**N the Lords holy Supper there is set before us a mysterie to be trembled at, and to be adored of us by all means: There is the treasure and treasure of divine grace. We know that there was a *tree of life* planted by God, whose fruit might have conserved our first parents and their posteritie by the fertilitie and felicitie thereof. There was also placed in paradise a *tree of the knowledge of good and evil*. But even that which was appointed by God for their salvation and life, and for an exercise of their obedience, became unto them an occasion of death and condemnation, whilst they, poor wretches, obeyed the devils allurements, and their own desires. Here also is prepared a tree of life, that sweet wood,

Gen.  
2. 9.

9.

wood, *whose leaves are for medicine, and* Ezek. 47. 12.  
*whose fruit for meat* : The sweetnesse  
 thereof doth take away the bitternesse  
 of all evils, yea of death it self. Unto  
 the Israelites was given *Manna*, that Exod. 16. 15.  
 they might be fed with heavenly food :  
 Here is that true *Manna* *which came down*  
*from heaven to give life unto the world.* Ioh. 6. 51.  
 This is the heavenly bread, and the  
 angelicall meat, of which *whosoever* 35.  
*eateth, shall never hunger.* The Israelites Exod. 28. 43.  
 had the *ark of the covenant*, and the  
*mercy-seat*, where they might heare  
 the *Lord speak face to face* : Here is the Exod. 33. 11.  
 true ark of the covenant, that is, the  
 most sacred bodie of Christ, *wherein* Col. 2. 3.  
*the treasures of all science, knowledge, and*  
*wisdom are laid up.* Here is the true  
 mercy-seat *in the blood of Christ*, which Rom. 3. 25.  
 makes us to be *beloved in the beloved* : Ephes. 1. 6.  
 neither doth he speak unto us onely  
 by his inward consolation, but also  
 dwelleth in us; neither doth he feed us  
 onely with heavenly Manna, but with  
 himself. Here is the gate of heaven Isa. 66. 1.  
 indeed, here is the *angells ladder*. For Gen. 28. 12.  
 can heaven be greater then he that  
 is in heaven? Can heaven be more  
 nearly united unto God, then the flesh  
 and

Isa. 11.  
2.

Col. 2.

9.  
*Ambrose*

Eph. 5.  
29.

and humane nature which he hath assumed? *Heaven indeed is the throne of God:* But in the humane nature assumed by *Christ resteth the holy Spirit.* God is in heaven: *But in Christ dwelleth the fulnesse of the divinitie.* Certainly, this is a great and infallible pledge of our salvation. He had no greater thing to give unto us: For what is greater then himself? What is so closely united unto him as his humane nature, which is assumed into the fellowship of the most blessed Trinitie, and made the treasurie of all heavenly goods? What is so nearly conjoynd unto him as flesh & bloud? And yet with these most heavenly nourishments doth he refresh us miserable worms, and make us partakers of his nature: And shall not he then make us partakers of his grace? *Who ever hated his own flesh?* How can the Lord then despise us whom he feedeth with his own flesh & bloud? How can he forget those, unto whom he hath given the pledge of his own bodie? How can Satan be able to overcome us, seeing that we are fed with heavenly food, that we faint not in battell? We are dear unto Christ; because he bought us at so dear a price:



a price: We are deare unto Christ; because he feeds us with such deare and precious things; We are deare unto Christ; *because we are his flesh and members.* This is the onely Panacea of all spirituall diseases, this is the medicine of immortalitie. For what sinne is there so great, that the sacred flesh of God cannot expiate? What sin is so great, that the quickning flesh of Christ cannot heal? What sinne so mortall, that is not taken away by the death of the Sonne of God? What fierie darts of the devil can be so deadly, that they cannot be quenched in this fountain of divine grace? What so great stain of the conscience, that this blood cannot purge? The Lord was present to the Israelites *in a cloud, and in fire:* But here is no cloud, but *the sunne of righteousness,* the present light of our souls: Here is not felt the fire of Gods fury, but the heat of his love; neither doth he depart from us, *but makes his mansion with us.* Our first parents were brought into paradise, that most sweet and fragrant garden, the type of eternall beatitude; that being put in minde of Gods bountie, they might perform due

Eph. 5.

30.

Ignatius.

Bernard.

Exod.

13. 21.

Mal.

4. 2.

John

14. 23.

Gen. 2.

8.



due obedience unto their Creatour. Behold ! Here is more then paradise in this place. For the creature is filled with the flesh of the Creatour. The penitent conscience is cleansed by the blood of the Sonne of God. By the bodie of Christ are nourished the members of Christ the head. The faithfull soul is fed with divine and heavenly dainties. The sacred flesh of God , which the angels adore in the unity of person , which the archangels reverence , at which the Powers do tremble, & which the Vertues admire, is our spirituall food. *Let the heavens rejoyce , and let the earth be glad ;* but much more the faithfull soul, upon whom such and so great benefits are bestowed.

Psal.  
96. 11.

### MEDITATION XX.

Offertious preparation before we  
come to the Lords Supper.

*A wedding garment put thou on ,  
Or keep from this communion.*

**H**ere is no common cheer , nor  
the feast of some ordinarie king ;  
but here is the holy mysterie of  
the body and blood of Christ to be  
handled

handled of us : Therefore a due preparation is required, lest we finde death instead of life , and receive condemnation instead of mercy. How did that most holy *Patriarch*, so famous for the strength of his faith , how did he fear and tremble when the Sonne of God appeared unto him in the shape of man, and threatned that he would destroy Sodom ! Here the Lambe of God is not set before us to look upon, but to be tasted and eaten. *Vzziah* coming inconsiderately unto the ark of the covenant , was by the Lord suddenly smitten with a leprosie : What wonder is it then , if he that eats of this bread, and drinks of this wine unworthily , eateth and drinketh his own condemnation ? For here is the true ark of the new covenant, which was prefigured by the old. Now the apostle teacheth true preparation in one word ; *Let a man examine himself, and so let him eat of this bread.* Now as all divine examination is to be squared according to the rule of divine scripture, so also is this, which *Paul* requires. Let us therefore consider in the first place our own infirmitie : For what is man ? *Dust and ashes.* We were made of

Gen.  
18. 262 Chro.  
26. 16.

19.

1 Cor.  
11. 27.

29.

1 Cor.  
11. 28.

Gen.

the 18. 27.

the earth, we live of the earth, and we return to the earth.

*Bernard.*

What is man? Stinking feed, a sack of dung, and meat for worms. Man was born to labour, and not to honour. Man is born of a woman, and therefore with guiltinesse: He liveth but a short time, and therefore in fear: He is full of many miseries, and therefore of weeping: many indeed, because both of body and soul. Man knoweth neither his beginning nor his end. We have our being for awhile like a fading flower: But this short life hath long sorrows and labours. Let us consider in the second place our unworthinesse. Verily, every creature in respect of the Creatour, is a shadow, a dream, nothing: Therefore man also. But man is unworthy in a greater and more grievous manner: For he offended his Creatour by his sinne. God is just by nature and by essence: Therefore by his nature and by his essence he is offended and displeased with sinne. What are we stubble to that *consuming fire*? How shall our most filthy deeds appeare? How shall our *iniquities which thou settest before thee, and our errors which thou placest in the light*

Deut.  
4. 24.

Psal.  
90. 3.

*light of thy countenance?* God is infinite, and alwayes like himself, of infinite justice and infinite anger: And if in all his works, then certainly in his anger, justice, and revenge, God is altogether great and wonderfull. *He that spared* Rom. 8. 32. *not his own Sonne*, will he spare his own workmanship? He that spared not the most holy one, will he spare the wicked servant? God so hateth sinne, that he doth punish it even in the best beloved; as it appears by Lucifer the prince of the angels. But let not this examination respect us onely, but the blessed bread also, which is the communication of the Lords body: Then shall the true fountain of grace, & the inexhaustible spring of mercy appeare. God cannot altogether neglect us, seeing that he maketh us partakers of his own flesh: *For who ever hated his own flesh?* There- Ephes. 5. 29. *fore this holy banquet shall transform* our souls: This most divine banquet shall make us divine men; untill at length we be made partakers of future happinesse, being made capable of God Nazian. wholly and onely, and wholly like unto God. What we have here by faith, and in a mysterie, there we shall have in

1 Cor.  
13. 12.

deed, and openly. Yea our bodies have attained to this dignitie, that in them we shall *see God face to face*: I say our bodies, which are now the temples of the holy Ghost, and are sanctified and quickned by the body and bloud of Christ dwelling in us. This most holy medicine cures all the wounds of sinne: This quickning flesh overcometh all mortall sinne: This is the most holy seal of divine promises, which we may shew before Gods judgement. Having this pledge we may glory, and be secure of eternall life. If Christ his body and bloud be exhibited unto us, assuredly all other benefits by that most holy body & most blessed bloud are prepared for us. How can he that hath given us the greater things, denie us the lesse?

Joh. 3.  
16.

Rom. 8.

32.

Rev. 19.

7.

*He that hath given his Sonne to us, how shall he not give all other things with him? Let the spouse therefore be glad and rejoyce; for the time is at hand when she shall be called to the marriage of the Lambe: Let her put on precious apparel, let her put on her wedding garment, that she be not found naked. This garment is the bridegrooms righteousness, which we put on in baptisme: But our righteousness*

Mat.  
22. 12.

teousnesse is so farre from being a wedding garment, that it is as *the cloth of a menstrous woman*. Let us be afraid therefore to bring the most filthy & stinking raggs of our works to this nuptiall solemnitie. Let the *Lord cover us, that we be not found naked.* Isa. 64.  
6.  
2 Cor.  
5. 3.

## MEDITATION XXI.

Of Christs ascension.

*Christ is ascended up on high :  
And we must up like eagles flie.*

**M**editate upon thy bridegrooms ascension, thou faithfull soul. For Christ withdrew his visible presence from the faithfull, to exercise their faith: *And blessed are they that see not, John and yet beleve. Where our treasure is, there let our heart be also.* John  
20. 29.  
Mat.  
6. 21. Christ our treasure is in heaven: Let our hearts therefore be set upon those things that are heavenly, Col. 3.  
2. and meditate upon the things that be above. The spouse desires with most earnest sighs the return of her beloved: So let the faithfull soul desire the coming of that day, when she shall be admitted to the *marriage of the Lambe*: Let her put her confidence in the pledge Revel.  
10. 7. of

of the holy Spirit, which the Lord left unto her at his departure: Let her put her confidence in the body and bloud of the Lord, which she receives in the mysterie of the supper: And let her believe that our bodies which are filled with this incorruptible food, shall at length be raised up again. That which we now believe, we shall then see: Our hope shall then be reall fruition. The Lord is present unto us here, while we are on the way, in a strange shape: But in the mansion of our heavenly countrey, we shall behold him and know him as he is. It was our Saviours will, to ascend up *from the mount of Olives*. The olive is a signe of peace and joy: Therefore not without cause did he ascend up from the mount of Olives; because by his passion he hath purchased peace and tranquillity for terrified and amazed consciences. Not without cause did he ascend up from the mount of Olives: For the court of heaven did exceedingly joy to receive him. The mount doth call and invite us to heavenly things: seeing therefore we cannot follow him with our bodily feet, let us follow him with the feet of our holy desires.

Act. 1.  
12.

desires. *Moses* also in like manner *ascended* Exod. 19. 3.  
*up unto the Lord in the mount.* The holy Joh. 4.  
*patriarchs worshipped in the mount.* A- 20.  
*Abraham* made choice of the mount, and Gen. 13. 11, 12.  
*Lot* of the plain. Let the faithfull soul  
 leave the plain of this world, and by  
 holy devotion go up to the heavenly  
 mount: So shall she feel God speaking  
 unto her inwardly, and that most sweet-  
 ly: So in her prayers may she *worship* Joh. 4.  
*in spirit:* So shall she be able with A- 24.  
*Abraham* to escape the everlasting fire  
 prepared for the plain of this world.  
 Bethanie signifieth a village of humili-  
 tie and affliction, by which we must  
 passe to the kingdome of heaven, even  
 as Christ himself passed from the place  
 of affliction to the joyes of heaven. Till  
 this time heaven was shut, and paradise,  
 which is above, was kept by *a flaming* Gen. 3.  
*sword:* But now Christ being conque- 24.  
 rour doth set open heaven unto us, to  
 shew us the way into our heavenly coun-  
 trey, from which we had fallen away.  
 The disciples *stood lifting up their eyes,* & Act. 1.  
*looking up towards heaven:* So let the true 11.  
 disciples of Christ lift up the eyes of  
 their heart to behold heavenly things.  
 Lord Jesus, what a glorious clause fol- Grant.



lowed thy passion! How happie and sudden a change is this! How did I see thee suffering on mount Calvarie, and how do I behold thee now in the mount of Olives! There thou wast alone; here thou art accompanied with many thousands of angels: There thou didst ascend up to the crosse; here thou didst ascend up into heaven in a cloud: There thou wast crucified between theeves; here thou rejoycest amongst the companies of angels: There thou wast nailed to the crosse as a condemned man; here thou art at libertie, & dost deliver those that were condemned: There, dying and suffering; here, rejoycing and triumphing. *Christ is our head, we are his members.* Rejoyce therefore & be glad thou faithfull soul for the ascension of thy head. The glorie of the head is the glorie also of the members. Where our flesh doth reigne, there let us beleewe that we shall also reigne. Where our blood doth rule, let us hope that we shall also obtain glorie. Though our sinnes do hinder us, yet the communion of nature doth not repell us. Where the head is, there shall the other members be also: Our head is entered

Eph. 5.  
23, 30.

Max. of  
the re-  
surre-  
ction.

tred into heaven, therefore the members  
 have just cause to hope for entrance;  
 nor onely so, but that they have possessi-  
 on there already. Christ descended *Euseb.*  
 from heaven to redeem us; and again he  
 ascended up into heaven to glorifie us.  
 Unto us was he born, for us did he suf-  
 fer: For us therefore did he ascend. Our *Bernard.*  
 charity is confirmed by Christs passion,  
 our faith by Christs resurrection, our  
 hope by Christs ascension. We must fol-  
 low Christ our bridegroom not onely  
 with our ardent desires, but also with  
 our good works. Into that citie, which is  
 above, *nothing shall enter that is defiled*: In *Rev.*  
 token of this the angels that came *21. 27.*  
 from the heavenly Jerusalem appeared  
 in white apparell; by which puritie and *AA. 1.*  
 innocencie is figured. With the Do- *10.*  
 ctour of humilitie there ascended no *Euseb.*  
 pride; with the Authour of goodnesse  
 there ascended no malice; with the  
 Lover of peace there ascended no dis-  
 cord; and with the Sonne of the Virgin  
 there ascended no lust. After the Parent  
 of vertues there ascend no vices;  
 after the Just there ascend no sinnes; and  
 after the Physician there can ascend no  
 infirmities. He that desires to see God  
 hereafter

hereafter face to face, let him here so live as in his sight. He that hopes for celestiall things, let him contemne terrestriall. O draw our hearts unto thee, good Jesus.

## MEDITATION XXII.

Of the holy Ghost.

*God sealeth by his holy Spirit  
As many as shall life inherit.*

Acts 2.  
4.

Exod.  
19. 11.

**O**Ur Lord ascending up into the heavens, and entring into his glory, sent the *holy Ghost* unto the disciples upon the day of Pentecost. As in the old Testament God when he proclaimed the law in *mount Sinai*, came down unto *Moses*: So when the gospel was by the apostles to be propagated throughout all the world, the holy Ghost came down upon them. There, was thundring and lightning, and the loud sound of the trumpet; because the law doth thunder against our disobedience, and makes us subject to Gods indignation; But here, is the sound of a gentle winde; for the preaching of the gospel doth lift up the  
souls

souls that are cast down. There, was the fear and trembling of all the people; *because the law worketh wrath*: But here, Rom. 4. 15. the whole multitude doth flock together to heare the wonderfull things of God; for by the gospel we have accessse unto God. There, the Lord descended in fire, but it was in the fire of his wrath and furie; therefore was the mountain moved, and did smoak: But here, the holy Ghost descendeth in the fire of love, so that all the house is not shaken by the wrath of God, but is rather replenished with the glorie of the holy Ghost. What wonder is it if the holy Ghost be sent from the court of heaven to sanctifie us, seeing that the Son was sent to redeem us? The passion of Christ had not profited us, unlesse by the Gospel it had been preached unto us; For what use is there of a treasure that is hid? Therefore our most mercifull Father did not onely prepare a great benefit by the passion of his Sonne, but also would have it offered to all the world, by sending the holy Ghost. The faithfull mother giveth unto her tender infant both her dugs: God who is faithfull doth send unto us both

A<sup>ct.</sup> 2.

1.

Zec. 12.

10.

1 Kin.

3. 11.

Psal.

50. 15.

Rom.

8. 34.

Gal. 4.

6.

Austine.

both the Sonne and the holy Ghost. But the holy Ghost came upon the apostles, when they were assembled together at prayer *with one accord* : For he is the *Spirit of prayer*, he is obtained by prayer, and he moveth us to pray. Wherefore? Because he is that bond by which our hearts are united with God, as he doth unite the Father with the Sonne, and the Sonne with the Father: For he is the mutuall substantiall love of the Father and the Sonne. This our spirituall conjunction with God is wrought by faith: But faith is the gift of the Spirit. It is obtained by prayer: But true prayer is made in the Spirit. In the temple of Solomon, when incense was offered unto God, *the temple was filled with the glory of the Lord*: So if thou offerest unto God the sweet odours of prayers, the holy Ghost shall fill the temple of thy heart with glory. Let us here admire the mercy and grace of God. The Father promiseth to heare our prayers, the Sonne maketh *intercession for us*, and the holy Ghost *prayeth in us*. The angels carry our prayers unto God, and the court of heaven is open to receive our prayers. God of his

his mercie doth give unto us the affect of prayer; because he giveth unto us the spirit of grace and prayer: He giveth unto us also the effect of prayer; because he doth alwayes hear our prayers, if not according to our will, yet according to that which is most profitable for us. The holy Ghost came *when they were all met together with one accord in the same place.* For he is the Spirit of love and concord that joyneth us unto Christ by faith, unto God by love, and unto our neighbour by charitie. The devil is the authour of discord and separation: by our sinnes he separates us from God; by hatred, contention, & brawling, he separates men one from another: But the holy Ghost as in Christ he hath conjoynd the divine & humane nature, by his wonderfull *overshadowing*; so doth he by his gifts poured upon us, conjoyn men with God, and God with men. As long as the holy Ghost remaineth in man by his grace & gifts, so long doth man remain united to God. As soon as man by sinne falleth from faith and love, and shaketh off the holy Ghost, he is separated from God, and is deprived

Acts. 2.

Luk. 1.  
35.

Eph. 5.  
29.

1 Cor.  
6. 17.

Mat. 5.  
45.  
Wisd.  
11. 24.

prived of that most blessed union. He that hath the holy Ghost hateth not his brother. Why? Because by the Spirit he is made partaker of the mysticall bodie of Christ, whose members all the godly are: And *who ever hated his own members?* Yea more, He that is governed by the Spirit of the Lord, loveth even his enemies. Why? Because *he that cleaveth unto the Lord, becomes one spirit with him:* And God causeth his sunne to rise upon the good and bad: And *hateth nothing which he hath made.* He that hath the Spirit of God is ready to be servant unto all, he to his power doth good unto all, he is ready for all to make use of, because God is the fountain of all mercie and grace to all. Now the Spirit of God effects in man such motions as he himself is: As the soul gives unto the bodie life, sense, and motion; So the Spirit makes man spirituall, seasons his minde with divine saltnesse, and directs all his members to the performance of all duties towards God, and towards his neighbour. From heaven came that sound which was the signe of the coming of the holy Ghost: Because the holy Ghost is of an heavenly nature, to wit,  
of

of the same nature with the Father and the Sonne; from whom, that is, the Father and the Sonne, he proceedeth from all eternitie. Moreover, he maketh men to think upon heavenly things, & to seek those things which are above. He which cleaveth unto earthly things, & is by his love united unto the world, is not yet made partaker of the heavenly Spirit. He came in the type of breath: Because he affordeth unto the afflicted quickning consolation; and because we live according to the flesh by the reciprocall breathing out and sucking in of the aeriall spirit. He came under the type of spirit and breath: For he giveth unto us, to live according to our better part. *The winde bloweth where it listeth, and thou hearest the sound thereof, but thou knowest not whence it comes, or whether it goes: So is every one that is begotten of the Spirit.* And it was meet that he should come in the type of breath: Because he proceedeth from the Father and the Sonne by one breathing from eternitie. It was a powerfull breath: Because the grace of the holy Ghost comes with power. The holy Ghost moveth the godly, in whom he dwelleth,

Ambrose

John  
3. 8.



dwelleth, to all that is good; and so moveth them, that they regard neither the threats of tyrants, nor the treacheries of Satan, nor the hatred of the world. He conferreth upon the apostles the gift of tongues: Because *their sound was to go into all lands*: And so the *confusion of tongues* (which was the punishment of pride and rashnesse in the building of the tower of Babel) was taken away; and the dispersed nations, by the gift of the holy Ghost, through divers tongues were gathered together into the unitie of faith. It was meet that he should come in the figure of tongues: Because the *holy men of God did speak as they were inspired by him*; because he spake by the apostles; and because he putteth the words of God into the mouthes of the ministers of the church. For these so great gifts blessed and praised be the holy Ghost, together with the Father and the Son, for ever and ever.

Pfal.  
19. 4.

Gen.  
11. 7.

2 Pet.  
1. 21.

## MEDITATION XXIII.

Of the churches dignitie.

*Great is the churches dignitie,  
which chosen is Christs spouse to be.*

CONsider, thou devout soul, what a great benefit God hath bestowed upon thee, in calling thee to the communion of the church. *One Cant. 6. 9.*  
*is my beloved*, saith the bridegroom in the Canticles: One indeed; because there is but one true and orthodox church, the beloved spouse of Christ. Without the body of Christ there is not the Spirit of Christ; & *he that hath not the Rom. 8. 9.*  
*Spirit of Christ is not his*; & he that is not Christs, cannot be made partaker of life everlasting. All that were without the ark of Noah did perish in the flood: *Gen. 7. 21.*  
 And they that are without the spiri-  
 tuall ark of the church, must needs be overwhelmed in everlasting destru-  
 ction. He shall never have God to be *Aufine.*  
 his Father in heaven, that hath not the Church for his mother upon earth. Consider, thou devout soul, that every day many thousands of souls descend into-hell for this cause, because they are  
 without

Exod.  
10. 21.

Chern.

\* Mat.  
8. 23.  
Chrysoft.  
upon  
Mat.

without the bosome of the church. Nature hath not separated thee from them, but onely the grace of God that sheweth mercie. When *Egypt* was involved in palpable *darknesse*, the Israelites onely had light: So in the church onely is the light of divine knowledge. They that are without the church, do passe from the darknesse of ignorance in this present life, to the darknesse of eternall damnation in the life to come. He that is not a part of the militant church, shall never be a part of the church triumphant: For these things following have a neare conjunction together, that is to say, God, the word, faith, Christ, the church, and life everlasting. The holy church of God is a mother, a virgin, and a spouse. She is a mother: Because she brings forth spirituall sonnes unto God every day. She is a virgin: Because she doth keep her self chaste from the embracements of the devil and the world. She is a spouse: Because Christ hath betrothed her unto himself by an everlasting covenant, and hath given unto her the pledge of the Spirit. The church is that \* *ship that carries Christ and his disciples*, and brings them at length

length to the haven of everlasting felicitie. The church sails through the sea of this world with a prosperous course, having the stern of faith, God for her pilot, and the angels for her rowers, and carrying the companies of all the saints : In the midst thereof there is erected the saving tree of the Crosse, upon which do hang the sails of evangelicall faith, by which she is carried to the securitie of eternall rest, by the breathing of the holy Ghost. The church is that *vineyard* that God hath planted in the field of this world, which he hath watered with his blood, about which he hath set an *hedge* of angelicall guard, in which he hath made the *winepresse* of his passion, and gathered out the stones & impediments thereof. Mat.  
21. 33.

The church is that *woman clothed with the sunne* : Because she is arrayed with the righteousness of Christ. She treadeth *the moon under her feet* : Because she despiseth earthly things that are subject to sundry changes. Consider, thou devout soul, the exceeding great dignitie of the church, and render due thanks unto God. Great are the benefits which are in the church of God, but Isa. 5. 2.  
Rev.  
12. 1.

all

Can. 4. all do not meet with them. It is a *garden*  
 12. *enclosed, & a fountain sealed up.* No man  
 sees the beautie of this enclosed garden,  
 but he that is in it: Neither doth any  
 one know the benefits that are in the  
 church, but he that is himself in it. This  
 spouse of Christ is *black* without, but  
 Cant. *beautifull* within. For *the kings daughter*  
 1. 5. *is all glorious within.* This *ship* is tossed  
 Psa. 45. *with many tempests* of persecutions: This  
 13. vineyard being bound doth rise up,  
 Matt. and being cut down groweth up. For  
 3. 24. this *woman* the infernall *Dragon* lieth in  
 Rev. *wait* after diverse manners. The church  
 12. 13. is a fair *lilie*: But yet *among thorns*. The  
 Cant. church is a most beautifull garden: But  
 2. 2. when the North-wind of tribulations  
 Amb. doth blow upon it, the spices thereof  
 fall. The church is Gods daughter: But  
 she is exceedingly hated of the world.  
 She looks for an heavenly inheritance:  
 and therefore she is compelled to be a  
 pilgrim in this world. In this pilgri-  
 mage she is oppressed, in her pressure  
 she is silent, in her silence she is strong,  
 in her strength she overcometh. The  
 church is a spirituall mother: But she  
 John is compelled to *stand under the crosse* with  
 19. 25. *Mary the mother of Christ.* The church  
 is

is a palmtree: Because under the weight of tribulations & tentations she grows most. Consider, thou devout soul, the dignitie of the church: And beware thou commit nothing to her dishonour. The church is thy mother: Take heed therefore that thou contemn not her voice. She is thy mother: Therefore thou must alwayes hang upon her breasts. The breasts of the church are the Word & the Sacraments. The church is a virgin: If therefore thou art her true son, abstain from the worlds embraces. Thou art a member of the virgin the church: See therefore that thou prostitute not the virgins members, & so commit fornication with the devil, by sinne. The church is the spouse of Christ, and so is every devout soul: Let her beware therefore that she cleave not unto Satan. Thou art the spouse of Christ: See thou lose not the earnest of the holy Spirit which he hath given thee. Thou art the spouse of Christ: Pray continually that the bridegroom would make haste, and lead thee in unto the celestial marriage. But the bridegroom will come in the night of securitie: *Watch therefore, lest when he cometh* Matt.

he 25. 13.

he finde thee sleeping, and so shut thee out of the gate of eternall saluation. Let the oyl of thy faith shine, lest at the coming of the bridegroom thou beest constrained to desire it in vain. Thou art carried in the ship: See therefore that thou dost not throw thy self headlong into the sea of the world before thou comest to the haven. Thou art carried in the ship: Pray that thou beest not swallowed up by the tempests of afflictions, and waves of tentations. Thou art called into the Lords vineyard: See that thou labourest stoutly: Think upon the penie, and not upon the dayes labour. Thou art the Lords vineyard: Cast away all unprofitable branches, that is, the unfruitfull works of the flesh, and think the whole time of thy life to be the time of pruning. Thou art a vine-branch in Christ the true vine: See that thou dost remain in him, and bring forth much fruit: Because the heavenly husbandman will *take away every branch that bringeth not forth fruit, and purge that which bringeth forth fruit, that it may bring forth more fruit.* Thou hast *put on Christ* by faith, and art clothed with this *sunne of righteousness*:

Mat.  
20. 1.

Joh.  
15. 2.

Gal. 3.  
27.  
Mal.  
4. 2.

nesse: See then that thou treadest the moon, that is, all earthly things *under thy feet*: And esteem all other things little worth in respect of eternall goods. O good Jesus, thou that hast brought us into the church militant, bring us at length also into the church triumphant.

Rev.  
12. 1.

## MEDITATION XXIV.

## Of Predestination.

*In Christ we are by God elect,  
Without Christ God doth all reject.*

O Devout soul, as often as thou wilt meditate upon thy predestination, behold Christ hanging upon the crosse, *dying for the sinnes* of the whole world, *and rising again for our justification*. Begin from Christ lying in the manger, and so thy disputation of predestination shall proceed orderly. God *elects us before the foundations of the world* were laid; but yet he elected us in Christ. If therefore thou art in Christ by faith, do not doubt but that election belongeth unto thee: If with a firm confidence of heart thou adherest unto Christ, do not doubt but that thou art in the num-

Rom.  
4. 25.

Aristine.

Eph. 1.



ber of the elect. But if thou goest further beyond the limits of the word, and wilt search into the profunditie of predestination, it is greatly to be feared that thou wilt fall into the profunditie of desperation. Without Christ God *is a consuming fire*: Take heed therefore of coming too neare this fire, lest thou beest consumed. Without Christs satisfaction, God by the voice of his law accuseth all, and condemneth all: Take heed therefore that thou drawest not the mysterie of predestination out of the law. Search not into the reasons of Gods counsels, lest thy cogitations do much seduce thee. God *dwelleth in light that no man can attain unto*: Presume not therefore to come unto it rashly: But God hath revealed unto us the light of his gospel; and in this thou mayst safely inquire into the doctrine of this secret; & in this *light* thou shalt see true light. Leave the profunditie of this eternall decree made from eternitie, and convert thy self to the clearnesse of the manifestation which was made in time. Justification made in time is the glasse of election made without time. Out of the law take notice of the wrath of God for

Deut. 4.  
24.

1 Tim.  
6. 16.

Psal. 36.  
9.

Luther.

for sinne, and repent: out of the gospel take notice of the mercie of God through Christ his merit, and apply that unto thy self by faith: Take notice of the nature of faith, and shew it by thy godly conversation: Take notice of Gods fatherly castigation in crosses, and endure through patience: And then at length begin to handle the doctrine of predestination. This method the apostle teacheth: This method let him that is the apostles disciple, follow. There are three things alwayes to be observed in this mysterie: The mercy of God loving us, the merit of Christ suffering for us, and the grace of the holy Ghost by the gospel sanctifying us. Gods mercy is universall; because he loved the whole world. *The earth is full of the Lords mercy;* yea his mercy is greater then <sup>psal. 33.</sup> heaven & earth: For it is as great as God is: For God is love. He hath witnessed by his word, that he *will not the death of a sinner*: And if this be too little, he hath <sup>Eze. 33. 11.</sup> confirmed it with an oath: If thou canst <sup>Hierome</sup> not believe him for his promise, believe him for his oath. He is called the *Father* <sup>2 Cor. 1. 3.</sup> of mercies; because it is his property to spare and to have mercy. The cause <sup>Bernard.</sup>

and originall of shewing mercy, he hath from himself; of condemning and punishing, from another: Insomuch that it may appeare, that mercy and punishment proceed from him after a farre different manner. The merit of Christ also is universall; because he died for the sinnes of the whole world. What can then more plainly prove his mercy, then that he loved us, when as yet we were not? For it was his love that he created us. Moreover he loved us when we were turned away from him; For he sent his Sonne to be our redeemer. To the sinner adjudged to eternall torments, and not having wherewithall to redeem himself, the Father saith, Take my onely begotten Sonne, and give him for thee. The Sonne himself saith, Take away me, and redeem thy self. Christ was a flower of the field, not a flower of the garden; because the odour of his grace is not shut up to some few, but laid open to all. Doubt not of the universalitie of Christs merit: Christ suffering, prayed for them that crucified him; and poured forth his blood for them, by whom it was poured forth. The promises of the gospel are universal;

Cant.  
2. I.

verfall; because Christ saith unto all,  
*Come unto me all ye that labour.* That which Matt.  
11.28.  
 was performed for all, is also offered to  
 all. As farre as thou travellest amongst  
 these goods by the foot of trust and  
 confidence, so much also shalt thou ob-  
 tain. God denies his grace unto no man,  
 but unto him that thinks himself un- Bernard  
upon  
the Can.  
 worthy of it. Consider therefore, thou  
 faithfull soul, these three props of pre-  
 destination, and rest upon them with  
 the firm confidence of thy heart: Con-  
 sider the benefits of Gods mercy that  
 are past; and thou wilt not doubt of fi-  
 nall perseverance. When as yet thou wast Bernard  
upon  
the 110.  
Psalm.  
 not, God created thee: When by the fall  
 of Adam thou wast condemned, he re-  
 deemed thee: When thou livedst in the  
 world out of the church, he called thee:  
 When thou wast ignorant, he instructed  
 thee: When thou wentst astray, he re-  
 deemed thee: When thou sinnedst, he  
 corrected thee: When thou stoodst, he  
 upheld thee: When thou wast fallen, he  
 lifted thee up: When thou wentst, he  
 led thee; When thou camest unto him,  
 he received thee. His long-suffering ap-  
 peared, in that he expected thee; and  
 his mercie, in that he pardoned thee.

Psal. 23. Gods mercie prevented thee : Hope  
6. firmly that it will also follow thee. Gods

*Anstise*

*Savonar.*

*Bernard*  
upon  
the

31. Psal.

Isa. 66.

2.

Isa. 59.

1.

Eph. 1. 4.

mercie prevented thee, that thou mightest be healed; & it shall also follow thee, that thou mayst be glorified. It prevented thee, that thou mightest live godly; it shall also follow thee, that thou mayest live with him for ever. How came it to passe that in thy fall thou wast not ground to pieces? Who put his hand under thee? Was it not the Lord? Be confident therefore hereafter in Gods mercie, and hope assuredly for the end of perfect faith, that is, eternall saluation. In whose hands doth thy saluation consist more safe and certain, then in those which *made both heaven and earth*, those hands that are *never shortned*, those hands that do abound with the bowels of mercie, and those hands that have holes in them by which mercie may flow forth? But consider, O devout soul, that we were *elected* of God, *that we might be holy and blamelesse*: Whosoever therefore study not to live an holy life, to them belongs not the benefit of election. We were elected in Christ: In Christ we are by faith: Faith shews it self by love. Therefore

fore where there is not love, neither is there faith; where there is not faith, neither is there Christ; where there is not Christ, neither is there election.

*The foundation of God standeth sure, having* 2 Tim. 2. 19.  
*this seal, The Lord knoweth who are his;*

but let him depart from unrighteousness, whosoever calleth upon the name of the Lord. *The sheep of Christ shall no* Joh. 10. 28.  
*man take out of his hand; but yet let the* 27  
*sheep of Christ heare his voice. We are Gods* Heb. 3. 6.  
*house; but let us retain our confidence*  
and the glorie of hope firm, even unto the end. O Lord, thou that hast given us *to will*, give us also *to perfect*. Phil. 2. 13.

## MEDITATION XXV.

Of the saving efficacie of prayer.

*Our prayers do pierce the starrie skie,  
And fetch down blessings from on high.*

**I**T is an exceeding great benefit of Ausline.  
God towards us, in that he requi-  
reth us to conferre with him fami-  
liarly by pious prayer: He bestow-  
eth upon us the gift of prayer, and the  
fruit of prayer. Great is the force of  
prayer which is poured forth on earth,  
but hath its operation in heaven. The

Ephes.  
6. 16.

Exod.  
17. 11.  
Amb.

Hierome  
upon  
Ezek.

Nazian.

Bernard.

prayer of the righteous is the key of heaven: Prayer ascendeth, and deliverance descendeth from God: Prayer is a saving buckler, by which we repell all our adversaries darts. *When Moses stretched forth his hands, Israel prevailed against the Amalekites.* If thou stretchest forth thy hands towards heaven, Satan shall not prevail against thee. As the enemy is kept off by the wall: so the anger of God is repelled by the prayers of the saints. Our Saviour himself prayed, not that he had any need, but to commend unto us the dignitie thereof. Prayer is the tribute of our subjection: Because God hath commanded that we should every day offer unto him our prayers, as a spirituall tribute. It is the ladder of our ascension unto God: For prayer is nothing else but the souls travelling unto God. It is the buckler of our defence: For the soul of him that continueth in prayer, is secure and safe from the assaults of the devil. It is our faithfull messenger unto God: For it goeth up unto his throne, and solicits him to aid us. This messenger never returns in vain: For God alwayes heares our prayers, if not according to our will,

will, yet to our profit and salvation. We may assuredly hope for one of these two: Either he will give us that we ask, or else that which he knoweth to be more profitable for us. God gave his own Sonne, that most excellent gift, being not intreated: What will he do then if he be intreated? We cannot doubt of the Fathers hearing, or the Sonnes interceding. Upon all occasions thou mayest with *Moses* by prayer *enter into* Num. 7. 89. *the tabernacle*, and consult with God the Lord; And thou shalt speedily heare *Kempis.* his divine answer. *Christ* was *transfigured* Luk. 9. 29. when he prayed: So in the time of prayer there are many changes wrought in the soul: For prayer is the light of the soul, and oftentimes leaves him in joy, whom she found in despair. With what face canst thou behold the sunne, *Bernard upon the Cant. Chrysost.* unlesse thou dost first worship him, who sends that most pleasant light for thee to look upon? How canst thou at thy table fall to thy meat, unlesse thou dost first worship him, who in his bounty bestows it upon thee? With what hope darest thou commit thy self unto the darknesse of the night, unlesse thou dost first arm thy self by prayer? What



fruit canst thou expect of thy labours, unlesse thou dost first worship him, without whose blessing all labour is unprofitable? If therefore thou wantest

Mat. 7.  
7.

spirituall, or temporall blessings, *ask and receive*. If thou desirest Christ, *seek* him by prayer, *and thou shalt finde*. If

Berthor.

thou desirest that the gate of divine grace, and eternall salvation should be opened unto thee, *Knock and it shall be o-*

1 Cor.  
10. 4.  
Exed.  
17. 6.

*pened unto thee*. If in the desert of this world the thirst of tentations, and the penury of spirituall goods afflict thee:

come unto the *spirituall rock*, which is Christ, come with devotion, and *strike* it with the rod of prayer, & thou shalt feel

the streams of divine grace cool the thirst of thy penurie. Wouldest thou offer an acceptable sacrifice unto God?

Gen. 8.  
21.

Offer thy prayers: so shall God *smell a sweet odour*, and his wrath shall cease.

Cyprian.

Wouldest thou every day converse with God? Love prayer, which is the spirituall conference between God and the

Psal. 34.  
8.

devout soul. Wouldest thou *taste how sweet the Lord is*? Invite the Lord to the

Anselm.

house of thy heart by prayer. Prayer pleaseth God, if it be made in a due manner: Whosoever therefore desireth

to be

to be heard, let him pray with wisdom, with fervency, with humilitie, with faith, with perseverance, and with confidence. Let him pray with wisdom, that is, for such things as tend to the glory of God, and the salvation of his neighbour. God is omnipotent: Therefore do not thou in thy prayers tie him to means. God is most wise: Therefore do not thou in thy prayers prescribe him an order. Let not thy prayers break forth rashly, but let them follow the conduct of faith. Now faith hath respect unto the word: Therefore such things as God hath promised in his word absolutely, pray for absolutely: and such things as he hath promised with a condition, as temporall things, pray for with a condition: & such things as he hath in no wise promised, in no wise pray for. God oftentimes gives in his wrath, that which in his mercie he doth denie: Therefore follow Christ, who resigned his will wholly unto God. Pray with fervencie: For how canst thou desire that God should heare thee, when thou hearest not thy self? Wouldest thou have God mindfull of thee, when thou art not mindfull of thy self? *When thou wilt pray, go* Matt.  
6. 6.

Bernard.

into

*Aufine.* *into thy closet, and shut thy doore.* Thy heart is the closet, thou must enter into it: If thou wilt pray as thou oughtest, thou must shut the doore, that the cogitations of worldly businesse may not trouble thee. Thy words come not unto Gods eares without the affection of the heart. The mind must be so inflamed with the heat of cogitation, that it may farre surpasse what the tongue expresseth. And this is *to worship in spirit and in truth*, as the Lord requireth. Christ *prayed in the mount*, and *lifted up his eyes unto heaven*: So we must turn away our mindes from all the creatures, and turn them unto God. Thou dost injurie unto God, if thou prayest unto him to attend unto thee when thou dost not attend unto thy self. We may pray *without ceasing*, if we pray in the spirit, that is, if our mindes do alwayes by holy desires watch unto God. There is not alwayes need of clamour; because God heareth even the sighes of our hearts, seeing that he dwelleth in the hearts of the godly. There is not alwayes need of words, because he is present even with the thoughts. Oftentimes one sigh moved

Joh. 4.

23.

Luk. 6.

12.

Joh.

17. 1.

1 Thef.

5. 17.

ved by the holy Ghost, and offered to God in the spirit, is more acceptable to God then long repetitions of prayers, where the tongue prayeth, & the heart is plainly dumbe. Let him pray with humilitie, and place no confidence in his own merit, but in the grace of God onely. If our prayers relie upon our own worth, they are condemned, yea though the heart for very devotion should sweat drops of bloud. No man pleaseth God but in Christ: Therefore no man prayeth aright but through Christ and in Christ. The sacrifices did not please God, which were not offered on the onely altar of the tabernacle: So prayer pleaseth not God, unlesse it be offered upon the onely altar, which is Christ. God promised to heare the Israelites prayers, if they prayed with their faces turned toward Jerusalem: 8. So we in our prayers must convert our selves unto Christ, who is the temple of the divinitie. Christ at his passion being about to pray, cast himself *to the ground*. Mar. 14. 35. Behold how that most holy soul humbled it self before the divine majestie! Let him pray with faith, let him offer himself to want all joy, and to suffer all pu-

Luther.

1 King.

Mar.

14. 35.

Anselm.

*Kempis.**Austine.*

punishment. The sooner one prayeth, the more profitably; the oftner, the better; the more fervently, the more acceptably with God. Let him pray with perseverance: For if God delay his benefits, he commends them, and doth not deny them. The longer things are desired, the sweeter they are being obtained. Let him pray with confidence, that is, ask with faith, without doubting. O most mercifull God, who hast commanded us to pray, give us grace to pray aright.

## M E D I T A T I O N XXVI.

Of the holy angels appointed by  
God to be our keepers.

*The angels of the Lord protect  
All those that are the Lords elect.*

**C**Onsider, thou devout soul, how great the goodnesse of the Lord is, who hath made his angels thy keepers. Our heavenly Father sends his own Sonne to redeem us: The Sonne of God is made flesh to save us: The holy Ghost is sent to sanctifie us: The angels are sent to protect us. So then all the court of heaven doth as it were  
serve

serve us, & convey their benefits unto us. I do not wonder now that all the inferiour creatures were made for man, seeing that the *angels* themselves, crea- Psal. 34.  
7. tures farre more excellent, do not deny their ministerie unto us. What wonder is it that the heaven ministers light unto us by day, that we may labour, and darknesse by night, that we may rest, seeing that those that dwell in heaven do minister unto us? What wonder is it that the aire affordeth us vitall breath, and all kindes of fowls to our service; seeing that the celestiall spirits watch over us for our safety? What wonder is it that the water affordeth us drink, purgeth away our filth, watereth things that are dried, and brings forth sundry kindes of fishes, when as the angels themselves are present with us, and do refresh us, when we are weary with the heat of calamities and tentations? What wonder that the earth beareth us, and nourisheth us with bread and wine, and furnisheth our tables with all kindes of fruits and living creatures, when as he hath given *his angels charge to keep us in all* Psal.  
91. II.  
12. *our wayes, and to bear us up in their hands,* that

*that we dash not our foot against a stone.*

The angels were solicitous concerning Christ. For an *angel* foretells his conception: An *angel* declares his nativitie: An *angel* bids him flee into Egypt: The *angels* minister unto him in the desert: The *angels* minister unto him in the whole ministerie of his preaching: An angel is present with him at the *agonie* of death: An *angel* appeares at his resurrection: The *angels* are present at his ascension: The *angels* shall be with him when he returns to judgement. So then, as the angels waited upon Christ in the dayes of his flesh, so also are they solicitous for all them that are incorporated into Christ by faith. As they served the head, so do they also serve the members. They rejoyce to serve them on earth, whom they shall have their companions in heaven. They do not deny their ministerie unto them, whose most sweet fellowship they hope for hereafter. *The angels of God appeared to Iacob in the way* to his countrey: So in this life, which is the way to our heavenly countrey, the angels are the keepers of the godly. The *angels* defended *Daniel* in the midst of the *lions*: So likewise they

Luk. 1.

31.

Luk. 2.

10.

Mat. 2.

13.

Mat. 4.

11.

Luk. 22.

43.

44.

Mat. 28.

2.

Act. 1.

10.

Mat. 24.

31.

Gen.

32. 1.

Dan.

6. 22.

de.

defend all the godly from the treacheries of the infernall Lion. The *angels* Gen. *perserved Lot* from the fire of Sodom: So 19. 16. by holy inspirations and protections against the devils tentations, they often preserve us from the fire of hell. The *angels carry* the soul of *Lazarus* into *Abrahams bosome*: And so they translate the 16. 22. souls of the elect unto the palace of the heavenly kingdome. The angel leads *Peter* out of prison: And so he doth 7. Act. 12. often deliver the godly out of most apparent dangers. Great is the power of our aduerarie the devil: But let the guard of the angels lift us up. Doubt *Hierome.* not but these will be present to aid thee in all dangers; because the Scripture describeth them with *wings*, under the figure of *Cherubim* and *Seraphim*, that *Exod.* thou mayst know assuredly, that they *25. 20.* will come with incredible celeritie to *Isa. 6. 2.* bring aid and succour. Do not doubt *Bernard.* but these will be thy protectours in all places; because they are most subtile spirits which nobody can resist. All visible things give way unto them, and all bodies alike, though they be solid and thick, by them are penetrable and passable. Do not doubt but these spirits know



Mat.  
18. 10.

know thy dangers and afflictions; because *they alwayes behold the face of thy heavenly Father*, and are alwayes ready prest for his service. Know also, thou devout soul, that these angels are holy: Therefore study for holinesse, if thou wouldest enjoy their fellowship. Liknesse of conditions doth most beget friendship: Accustome thy self therefore to holy actions, if thou desirest to have the angels to be thy keepers. In every place and angle stand in awe and reverence of thy angel, and do nothing in his presence which thou wouldest be ashamed to do in the sight of man. These angels are chaste: Therefore they are driven away by filthy actions. Smoak drives away bees, & an ill savour drives away doves: So, lamentable and stinking sinne drives away the angels the keepers of our life. If by sinne thou deprivest thy self of their tuition: how canst thou be safe from the devils treacheries? If thou beest destitute of the angels protection: how canst thou be safe from the invasion of many dangers? If thy soul be not fenced by the wall of the angels defence: the devil will easily overcome it by his deceitfull

Basil.

full perswasion. The holy *angels* are Heb. i.  
*sent* by God as his messengers to us: 14.

Therefore thou must be reconciled Luther.  
 unto God by faith, if thou wilt have an  
 angel to be thy keeper. Where the grace  
 of God is not, neither is there the  
 guard of angels. Let us behold the  
 angels as Gods saving hands, which are  
 moved to no work without his directi-  
 on. There is joy in heaven before the  
 angels over one sinner that repenteth.  
 The teares of the penitent are as it  
 were the wine of the angels: But an im-  
 penitent heart puts to flight the angels  
 our keepers. Let us therefore repent,  
 that we may cause the angels to re-  
 joyce. The angels are of an heavenly  
 and spirituall nature: Let us therefore  
 think upon heavenly and spirituall  
 things, that they may take pleasure to  
 be with us. The angels are humble,  
 and hate pride altogether; because they  
 are not ashamed to tend little children:  
*Why then is earth and ashes proud*, when Eccus.  
 the heavenly spirits so humble them- 10. 9.  
 selves? At death especially the devils  
 subtiltie is to be feared, because it is  
 written that the *serpent* lieth in wait for Gen. 3.  
 the *heel*: The heel, which is the extreme 15.

part of the bodie , is the last term of our life. In that last agonie of death, the angels guard is most necessary; that they may deliver us from the fierie darts of the devil, and carry our soul, when it is gone out of the prison of our bodie, into the heavenly paradise. When *Zacharie* was in the temple busie about his holy function, the *angel of the Lord came unto him*: So likewise if thou delightest in the exercise of the word and prayer, thou mayst rejoyce to have the angels thy protectours. O most mercifull God, thou that leadeest us through the desert of this world by the conduct of the holy angels, grant that we may at length be carried by them into the kingdome of heaven.

Luk. I.  
II.

## M E D I T A T I O N XXVII.

Of the devils treacheries.

*The devils treacheries who knows?*

*A thousand wayes he seeks our wocs.*

**C**onsider, thou devout soul, in what danger thou art, because the devil thine adversarie is alwayes lying in wait for thee. He is an enemy, for boldnesse, most ready; for strength, most

*Lament.*

most powerfull; for subtiltie, most cunning; for engines, well stored; in fight indefatigable; into all shapes changeable. He enticeth us into many sins, and having enticed us he accuseth us before Gods judgement seat. He accuseth God to men, and men to God, and men one to another. He exactly considers every ones naturall inclination; and then he layes for them the snares of tentations. As in the besieging of cities, the besiegers come not against the strong and fortified places, but where they finde the walls weak, the ditches plain, and the turrets without guard: So the devil when he assaults the soul of man, first sets upon that part which he findes softest, and best affected for him the easier to work upon. If he be once overcome, he doth not presently remove, but comes again to tempt with greater force; that so he may by tediousnesse and neglect overcome those whom by violence of tentations he could not overcome. Against whom will he not use his subtile tricks, when he was so bold as to set upon the Lord of majestie himself with his craft and subtiltie? What Christian will he spare, when

*Chrysost.**Camer.**Mat. 4.  
3.*

Luk. 22. when he *sought to winnow* Christs apostles themselves likewheat? He de-

31.

Gen. 3. deceived *Adam* in his nature instructed:

4.

Whom cannot he deceive in his nature corrupted? He deceived *Iudas* in the school of our Saviour: And whom will he not deceive in the world the school of errour? In all states the devils treacheries are much to be feared. In prosperitie he lifts us up with pride: In adversitie he drives us to despair. If he sees a man delighted with frugalitie, he entangleth him in the fetters of unsatiable covetousnesse: If he sees a man of an heroicall spirit, he sets him on fire with flaming anger: If he sees a man somewhat merrier then ordinary, he incites him to burn with lust: Those whom he sees to be zealous in religion, he labours to entangle in vain superstition: Those whom he sees exalted to dignities, he pricks them forward with the spurres of ambition. When he allureth a man to sinne, he amplifies Gods mercie; and when he hath cast him headlong into sinne, he amplifies Gods justice: First he will leade a man to presumption, and afterwards he labours to bring

Bernard.

him to desperation. Sometimes he assaults

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faults outwardly by persecutions; sometimes he assaults inwardly by fiery tentations: Sometimes he sets upon us openly, and by force; sometimes secretly, and by fraud. In eating he sets before us gluttony; in generating, luxurie; in exercising, sluggishnesse; in conversing, envie; in governing, covetousnesse; in correcting, anger; in dignitie, pride. In the heart he sets evil cogitations; In the mouth, false speakings; In the other members, wicked actions. When we are awake, he moves us to ill works; when we are asleep, he moves us to filthy dreams. So then in every place and in every thing we must beware of the devils treacheries. We sleep, but he watcheth: We are secure, and he goes about *like a roaring lion*. If thou shouldest see a lion ready to assault thee; how wouldest thou fear and tremble! When thou hearest that the infernall lion lies in wait for thee; dost thou sleep soundly on both eares? Consider therefore, thou faithfull soul, the treacheries of this most potent enemy, and seek the aid of spirituall arms. Let thy *loyns be girt with the girdle of truth*, and covered with the *breast-plate of righteousness*.

*Ausline.*

1 Pet. 5.  
8.

Eph. 6.  
14.

ousnesse. Put on Christs perfect righte-  
 ousnesse; and thou shalt then be safe  
 Can. 2. from the devils tentations. Hide thy  
 14. self in the holes of Christs wounds, as  
 often as thou art terrified by the darts  
 of this malignant serpent. The true be-  
 liever is in Christ: as therefore Satan  
 Joh. 14. hath no power over Christ, so hath he no  
 30. power over the true believer. Let thy  
 Eph. 6. feet be shod with the preparation of the go-  
 15. spel of peace. Let our confession of Christ  
 be alwayes heard in our mouthes: So no  
 tentations of the devil shall hurt us.  
 The words of the enchanter do not so  
 drive away the corporall serpent, as the  
 voice of constant confession doth put  
 Eph. 6. to flight this spirituall serpent. Take the  
 16. shield of faith, to quench all the fiery darts  
 of this most wicked enemy. Faith re-  
 Mat. moves mountains; understand the moun-  
 17. 20. tains of doubts, persecutions and tentations.  
 The Israelites whose doore-posts were  
 Ex. 12. signed with the blood of the paschall  
 13. Lambe, were not smitten by the de-  
 stroying angel: So likewise those whose  
 hearts are by faith sprinckled with the  
 blood of Christ, shall not be hurt by  
 this destroyer. Faith relies upon Gods  
 promises: Now Satan cannot overthrow  
 Gods

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Gods promises: Therefore Satan cannot prevail against faith. Faith is the light of the soul, and the tentations of the malignant spirit do soon appeare through this light. By faith our sinnes are thrown into the profound *sea* of Mic. 7. Gods mercie; and in that the fiery darts <sup>19.</sup> of the devil shall be easily quenched. We must put on likewise the *helmet* of Eph. 6. *salvation*, that is, holy hope. Endure <sup>17.</sup> *Gregor.* temptation, and expect an issue out of the temptation: For God is the moderator of them that contend, and the crown of them that overcome. If there *Savonar.* be no enemy, then no fight; if no fight, no victorie; if no victorie, no crown. Better is that fight that brings us nearer to God, then that peace which alieneth us from God. We must also take the sword of the Spirit, that is, the word of God. Let the consolations in Scrip- *Nazianz.* ture prevail more with thee, then the contradictions of the devil. Christ o- *Matt.* vercame all Satans tentations by the <sup>4.4.</sup> word; and still by the word Christians overcome all Satans tentations. To conclude, In prayer thou hast great aid against tentations. As often as the little *Austint.* ship of the soul is ready to be over-  
G
whelmed



whelmed with the waves of tentations, awake Christ by thy prayers. We overcome visible enemies by striking, but we overcome our invisible enemy by pouring forth prayers. Fight thou, O Christ, both in us, and for us, that so through thee we also may overcome.

### M E D I T A T I O N XXVIII.

Generall rules of a godly life.

*He's onely wise who God doth know,  
And doth by life his knowledge show.*

**E** Very day thou drawest nearer to thy death, judgement, and eternitie: Therefore think every day how thou mayst be able to stand in that most strict and severe judgement, and so live for ever. Look diligently unto thy thoughts, words, and deeds, because hereafter thou must give an exact account for all thy thoughts, words, and deeds. Every evening think that thou shalt die that night: Every morning think that thou shalt die that day. Do not deferre thy conversion and good works till to morrow; because to morrow is uncertain, but death is certain, and hangs over thy head every day.

Ecclef.  
32. 14.

day. Nothing is more contrary to godlineſſe then delay. If thou contemneſt the inward calling of the holy Spirit, thou ſhalt never attain to true converſion. Deferre not thy converſion and good works till thy old age; but offer unto God the flower of thy youth. It is uncertain whether the young man ſhall live till he be old: But it is certain that deſtruction is prepared for the young man which is impenitent. No age is fitter for Gods ſervice, then youth which flouriſheth in ſtrength both of body and minde. For no mans ſake undertake an evil cauſe; for it is not that man but God that ſhall hereafter judge thee. Do not therefore preferre the favour of men before the grace of God. In the way of the Lord either we go forwards, or elſe we go backwards: Therefore examine thy life every day whether thou goeſt forwards or backwards in the ſtudy of pietie. To ſtand in the way of the Lord, is to go back: Do not delight then to ſtand ſtill in the courſe of godlineſſe, but ſtudy alwayes to walk in the way of the Lord. In thy converſation be courteous to-wards all, grievous to none, familiar

Ecclus  
18, 22.

Bernard.

with few. To God live piously, to thy self chastly, to thy neighbour justly. Shew favour to thy friend, shew patience towards thy enemy, shew thy good will towards all, and thy bountie to whom thou art able. In thy life die daily unto thy self and unto thy vices: So in death thou shalt live unto God.

*Mugo.*

Let mercie appeare in thy affection, courtesie in thy countenance, humilitie in thy attire, modestie in thy neighbourhood, and patience in tribulation. Alwayes think upon three things past: the evil committed, the good omitted, and the time pretermitted. Alwayes think upon three things present: the brevitie of this present life, the difficultie of being saved, and the paucitie of them that shall be saved. Alwayes think upon three things to come: Death, then which nothing is more horrible; judgement, then which nothing is more terrible; the pains of hell, then which nothing is more intolerable. Let thy evening prayers amend the sinnes of the day past. Let the last day of the week amend the faults of the dayes past. In the evening think how many are plunged that day into hell; and

and give thanks unto God for granting thee time to repent. There are three things above thee, which never let slip out of thy memorie: The eye that sees all, the eare that heares all, & the book wherein all things are written. God hath communicated himself wholly unto thee; Communicate thou thy self wholly unto thy neighbour. That is the best life which is busied in the service of others: Shew obedience and reverence to thy superiour, give counsel and aid to thy equall, defend and instruct thy inferiour. Let thy bodie be subject to thy minde, and thy minde to God. Bewail thy evils past, and esteem not the goods that are present, and desire with all thy heart the goods which are future. Remember thy sinne, to grieve for it: Remember death, that thou mayst cease from sinne: Remember Gods justice, that thou mayst be kept in fear: Remēber Gods mercie, that thou mayst not despair. As much as thou canst, withdraw thy self from the world, and addict thy self wholly unto the service of the Lord. Alwayes in delights think that thy chastitie is in danger; in riches think that thy humilitie is in danger; in many

*Bernard.**Petrarch.**Bernard*

businesses think that thy godlinesse is in danger. Study to please none but Christ: Feare to displease none but Christ. Alwayes pray thou unto God to command what he will, and to give what he commands. Pray unto him to cover what is past, and to govern what is to come. As thou desirest to seem, so also thou must be. For God judgeth not according to the shew, but according to the truth. In thy words *take heed of much babling: because for every idle word thou must give an account in the day of judgement.*

Matt.

6. 7.

Matt.

12. 36.

Gal. 6. 8.

Thy works, be they what they will, do not passe away; but are cast as certain seeds of eternitie. *If thou sowest in the flesh, of the flesh thou shalt reap corruption: If thou sowest in the spirit, of the spirit thou shalt reap life everlasting.* The honours of the world shall not follow thee after death; neither shall thy heaps of riches follow thee; neither shall thy pleasures follow thee; neither shall the vanities of the world follow thee: But, after all, *thy works shall follow thee.* As therefore thou desirest to be at the day of judgement, to day appeare to be such in the sight of God. Do not esteem those things that

Rev.

14. 13.

Cyprian.

that thou hast ; but rather esteem those that thou wantest. Be not proud for what is given thee , but be humbled rather for that which is denied thee. Learn to live whiles thou mayst live. In this life is eternall life either obtained or lost : After death there is no time to work , but the time of recompense begins. In the life to come working is not expected , but the reward of working. Let holy meditation bring forth in thee knowledge , and knowledge compunction , and compunction devotion , and let devotion make prayer. The silence of the mouth is a great good *Kempis.* for the peace of the heart. The more thou art separated from the world , the more acceptable thou art unto God. Whatsoever thou desirest to have , ask of God ; whatsoever thou hast , give unto God. He that is not thankfull for that which is given already , is unworthy to receive more. Gods graces cease to descend , when our thanks cease to ascend. Whatsoever *Bernard.* happeneth unto thee , make use of it for good. When thou art in prosperity , think that thou hast then an occasion to blesse and praise God : When thou

*Lud.  
Vives.*

art in aduersitie, think that thou art then put in minde of thy repentance and conversion. Shew the strength of thy power in helping, the strength of thy wisdom in instructing, and the strength of thy riches in doing good. Let not aduersitie cast thee down, neither let prosperitie lift thee up. Let all thy life be directed unto Christ as unto the mark; Follow him in the way, that thou mayst overtake him in thy country. In all things have a speciall care of profound humilitie, and ardent charitie. Let charitie lift up thy heart unto God, that thou mayest cleave unto him: And let humilitie keep thy heart down, that thou beest not proud. Judge God to be a Father, for his clemencie; a Lord, for his discipline: a Father, for his power and gentlenesse; a Lord, for his severitie and justice. Love him as a Father, piously; fear him as a Lord, necessarily: Love him, because he willet mercy; fear him, because he willet not sinne. Fear the Lord and *trust in him*: acknowledge thy misery, and proclaim his mercy. O God, thou that hast given us *to will*, give us also *grace to perfect*.

*Tertull.*

*Psal. 37.  
5.*

*Philip.  
2. 13.*

## MEDITATION XXIX.

Of the shaking off securitie.

*To live it is not, but to die,**To live in all securitie.*

Consider, thou devout soul, what an hard matter it is to be saved; and thou shalt easily shake off all securitie. At no time, and in no place is there securitie: Neither in heaven, nor in paradise; and then much lesse in the world. An angel fell in the presence of the divinitie; and *Adam* fell in the place of pleasure. *Adam was created after the image of God*, and yet notwithstanding he was deceived by the treacheries of the devil. *Solomon* was the wisest of men, and yet his *wives turned away his heart* from the Lord. *Iudas* was in the school of our Saviour, & did every day heare the saving word of that chief Doctour; and yet was not he safe from the snares of Satan: He was plunged headlong into the pit of covetousnesse, and so into the pit of eternall punishment. *David* was a man after Gods own heart, and he was unto the Lord as a most deare sonne; and yet by murder and adulterie he be-

Bernard.

Gen. 2.

27.

1 Kin.

3. 12.

1 Kin.

11. 3.

Luk.

22. 3.

1 Sam.

13. 14.



came the sonne of death. Where then is there securitie in this life? Relie with an assured confidence of heart upon the promises of God; and thou shalt be safe from the invasions of the devil. There is no securitie in this life, but that which is infallibly promised to those that believe, and walk in the way of the Lord: But when we come unto future happinesse, then at length we shall have full securitie. In this life fear and religion are coupled together; neither must one be without the other. Be not secure in adversitie, but whatsoever adversitie happeneth unto thee in this life, think that it is the reward of thy sinnes. God often punisheth secret offences by open corrections. Think upon the grievous stains of thy sinnes, and fear him that shall judge thee for thy sinnes according to his justice. Be not secure in prosperitie: For God is angry with him that is not punished in this life. What are the afflictions of the godly? Bitter arrows sent from the sweet hand of God. God esteems many in this life unworthy to be punished, whom notwithstanding he reprobateth for ever.

*Gerson.*

*Reyian.*

ever. Outward felicitie is oftentimes a signe of eternall damnation. Nothing is more unhappy then the happinesse of sinners, and nothing more miserable then he that knows no miserie. *Whithersoever thou turnest thine eyes, thou seest cause of grief, and findest remedies against securitie. Think upon God above, whom we have offended: Think upon hell beneath, which we have deserved: Think upon the sinne behinde, which we have committed: Think upon the judgement before, which we stand in fear of: Think upon the conscience within, which we have defiled: And think upon the world without, which we have loved. Consider whence thou camest; and be ashamed: Consider where thou art; and be sorrowfull: Consider whither thou goest; and tremble. The gate of salvation is narrow; but the way of salvation is yet narrower. God hath given unto thee the treasure of faith, but thou carriest it about thee in vessels of clay. He gave thee the angels to be thy keepers: But the devil is not farre off; and he is ready to seduce thee. Thou art renewed in the spirit of thy minde: But yet*

*Ausline.*

*Bernard.*

*Mat. 7. 14.*

*2 Cor. 4. 7.*

*Psal. 91. 11.*

*Eph. 4. 23.*

yet thou hast much of the oldness of the flesh. Thou art set in the state of the grace of God: But yet thou art not set in eternall glorie. There is a mansion prepared for thee in heaven: But yet thou must endure first the afflictions

*Anselm.* and assaults of the world. God hath promised forgiveness to him that repenteth: But he hath not promised will to repent to him that sinneth. The consolations of eternall life expect thee: But yet thou must expect to *enter in through many tribulations.*

*Act. 14.*  
*22.*

The crown of eternall reward is promised unto thee: But first thou must fight the great fight, and be conquerour. God doth not change his promise: Neither must thou change the studie of holy life. If the servant doth not what the Lord commandeth, then the Lord will do what he hath threatened. Let a man therefore lament and grieve, shaking off all securitie; lest in the just and secret judgement of God he be forsaken, and left in the power of the devils to be destroyed.

*Isidor.*

*Bernard*

If thou hast the grace of God, so delight thy self in it, as knowing that it is the gift of God, and that thou dost not possesse it by any hereditarie right: Yet be thou so secure

con-

concerning it, that thou canst not lose it, lest on a suddain when God shall withhold his gift, and withdraw his hand, thou beest discouraged, and become more sorrowfull then is fit. But happy shalt thou be, if thou labourest with all care and diligence to avoid securitie the mother of all evil. God will not forsake thee: But take heed that thou dost not forsake God. God hath given thee his grace: But pray thou unto him that he would also give thee perseverance. God bids thee be certain of thy salvation: But he bids thee not be secure. Thou must *fight* valiantly, <sup>2 Tim.</sup> that thou mayest at length triumph <sup>4. 7.</sup> gloriously. Thy flesh within thee fighteth against thee: And the enemy the nearer he is, the more he is to be feared. The world about thee fighteth against thee: And the greater the enemy is, the more to be feared. The devil above thee fighteth against thee: And the more potent the enemy is, the more to be feared. Through the power of God fear not to encounter with these enemies: Through the power of God thou shalt be enabled to obtain the victorie. But thou canst not overcome these so  
great

great enemies by securitie, but by assiduitie in fighting. The time of life is the time of fight. Then thou art most assaulted, when thou knowest not that thou art assaulted: Then do thy enemies most gather their forces together, when they seem to grant truce. They are vigilant: And dost thou sleep? They make themselves ready to hurt: And dost not thou make thy self ready to resist? Many faint by the way, and never come home into their countrey. How many of the Israelites died in the wilderness, and never came to see the promised *land*! How many spirituall sonnes of *Abraham* do perish in the wilderness of this world, & never come to enjoy the promised inheritance of the kingdome of heaven! Nothing is more powerfull to make us shake off securitie, then to think of the paucity of them that endure to the last. Let it therefore be our onely desire, to attain to the glory which is in heaven: Let it be our only love, to come thither: Let it be our onely grief, that we are not already come thither: And let it be our onely fear, that we come not thither: That so we may have no joy but in those things that either further us in the way  
thi-

Deut.  
1. 35.

thither, or give us hope of coming thither. What doth it profit thee to rejoyce for a moment, and to lament for ever? What joy can there be in this life, when that which delighteth passeth away, and that never passeth away which tormenteth? We live in securitie, as if we were past the snare of death and day of judgement. Christ saith, that he will come to judgement *at such an houre as we think not of.* *Anselm.* This saith Truth it self, and again he repeats it: Heare this and fear. If the Lord will come at such an houre as we think not of, we have great cause to fear; that so we come not unto judgement unprovided. If we come unprovided; how shall we be able to endure the strict examination in judgement? Notwithstanding, that which is lost in this one moment cannot be recovered again for ever. In the shortness of one moment, judgement shall passe what we shall be for all eternitie. In this one moment life or death, damnation or salvation, punishment or eternall glory shall be appointed to every one. Lord, thou that hast given us grace to that which is good, give us also perseverance in that which is good. *Matt. 24. 24.*

## M E D I T A T I O N XXX.

Of the holy imitation of Christ his life.

*Christs life must be a rule to thee ,  
If Christs disciple thou wilt be.*

**Gregor.** **T**He holy life of Christ is the most perfect pattern of all vertues : Every action of Christ serves for  
**Bernard.** our instruction. Many would come to Christ ; but they will not follow him : They would enjoy Christ ; but they will  
**Mat. 11.** not imitate him. *Learn of me , for I am*  
**29.** *meek and lowly in heart* , saith our Saviour. Unlesse thou wilt be Christs disciple , thou canst never be a true Christian. Let not Christs passion onely be thy merit , but let his action also be thy  
**Can. 5.** example to live after. Thy *beloved is*  
**10.** *white and ruddy* : Be thou also ruddy , by the sprinkling of his bloud ; and white , by the imitation of his life. For how dost thou love Christ , if thou lovest  
**Joh. 14.** not his holy life ? *If ye love me , keep my*  
**15.** *commandments* , saith our Saviour : Therefore he that keepeth not his commandments , loveth him not. Christs holy life is the perfect rule of our life : And this one rule of Christs life , is to be preferred

ferred before all the rules of *Francis*, or *Benedict*. If thou wilt be the adopted sonne of God, consider what was the life of his onely-begotten Sonne. If thou wilt be a coheire with Christ, thou must be a follower of Christ. He that liveth in vices, hath given himself to the service of the devil: And he that will be with the devil, how can he be with Christ? To love sinne, is to love the devil; because all sinne is from the devil: <sup>1 Joh. 3.</sup> How then can he that is a lover of the devil, be a lover of Christ? To love God, is to love holy life; because all holy life is from God: How then can he that is not a lover of holy life, be a lover of God? The doing of the work is the <sup>Gregoria.</sup> triall of love. It is the propertie of love to follow and to obey him that is beloved, to will the same that he willeth, and to be affected as he is: If then thou lovest Christ truly, thou wilt obey his commandments, thou wilt with him love holy life, and *being renewed in the* <sup>Eph. 4.</sup> *spirit of thy minde*, thou wilt think upon <sup>23.</sup> heavenly things. *Eternall life* consists in <sup>Joh.</sup> the *knowledge of Christ*: And he that <sup>17. 3.</sup> loves not Christ, knows him not. He that loves not humilitie, chastitie, gentleness,



tlenesse, temperance, and charitie,  
 loves not Christ: Because the love of  
 Christ was nothing else but humilitie,  
 chastitie, gentlenesse, temperance, and  
 charitie. Christ saith that he *knows*  
 not them, that fulfill not the will of his  
 Father: Therefore they also know not  
 Christ, that fulfill not the will of their  
 heavenly Father. But what is the will  
 of our heavenly Father? It is, accor-  
 ding to the apostle, *our sanctification*.  
 He is not of Christ that hath not the  
 Spirit of Christ: Now where the Spirit  
 of Christ is, he is present with his gifts  
 and fruits. But what are the fruits of  
 the Spirit? Love, joy, peace, long-suf-  
 fering, gentlenesse, goodnesse, faith,  
 meeknesse, temperance. As the holy Ghost  
 rested upon Christ; So doth he also rest  
 on all those that are in Christ, by true  
 faith: Because the spouse of Christ  
 doth run in the odour of Christs oin-  
 tments. He that cleaveth unto the Lord,  
 is one spirit with him. As the carnall co-  
 pulation of the man and the woman  
 maketh of them one flesh: So the spi-  
 rituall conjunction of Christ and the  
 faithfull soul maketh of them one spi-  
 rit. And where there is one spirit,  
 there

Mat. 7.  
23.

1 Thes.  
4. 3.

Rom.  
8. 14.

Gal. 5.  
22.

23.  
Isa. 11.

2.  
Mat. 3.  
16.

Cant. 1.  
3.

1 Cor.  
6. 17.  
Mat.  
19. 5.

there is one will; and where there is the same will, there are the same actions. Therefore he that doth not conform his life to the life of Christ, is convinced that he neither doth cleave unto God, neither hath his Spirit. Is it not meet *Grans.* that we should conform all our life to the life of Christ, who in love conformed himself wholly unto us? *God 1 Tim. manifesting himself in the flesh,* set before us an example of holy life; that whosoever doth not live an holy life, might be without excuse as concerning the flesh. No life is more pleasant or quiet then the life of Christ; because Christ is true God: And what can enjoy more pleasure or tranquillity then God, who is the chiefest good? This life bringeth forth short joy, but draws with it eternall sorrow. To whomsoever thou conformest thy self in this life, to him also shalt thou be conformed in the resurrection. If thou beginnest here to conform thy self unto the life of Christ; thou shalt in the resurrection be more fully conformed unto him. If thou conformest thy self unto the devil by sinne; thou shalt in the resurrection be conformed unto

Matt.  
16. 24.

unto him by torment. *He that will follow me, let him denie himself, faith our Saviour, and take up his crosse daily.* If in this life thou deniest thy self; at the day of judgement Christ shall acknowledge thee for his. If for Christ here in this life thou renouncest thine own honour, the love of thy self, and thine own will; in the life to come Christ will make thee partaker of his honour, of his love, and of his will. If in this life thou partakest of the crosse; in the life to come thou shalt partake of eternall light. If in this life thou partakest of tribulation; in the life to come thou shalt partake of consolation. If in this life thou partakest of persecution; in the life to come thou shalt partake of a most large retribution. He that shall *confesse me before men*, faith our Saviour, *him also will I confesse before my Father which is in heaven.* But we must confesse Christ not onely by the profession of doctrine, but also by conformitie of life; So shall he at length at the day of judgement acknowledge us for his.

33 *Whosoever shall denie me before men, him also will I denie before my Father which is in heaven.* Christ is not onely denied by words,

Matt.  
10. 32.

words, but also, and that much more, by wicked life. Whosoever therefore doth in this life denie Christ by his deeds, shall in deed be denied by Christ at the day of judgement. He is not a Christian that hath not the true faith of Christ: But true faith ingrafts us into Christ as vine-branches into the spirituall vine. *Every branch* that is in Christ, Joh. 15. and *bringeth not forth fruit*, the heavenly husbandman *taketh away*: But he that remaineth in Christ, and in whom Christ *dwelleth by faith*, bringeth forth much Eph. 3. fruit. That branch is not in the vine, 17. which draweth not from the vine its sap and nourishment: So neither is that soul in Christ by faith, which draweth not from Christ the sap of love by faith. Conform us, good Jesus, unto thy life in this world; that in the world to come we may be fully conformed unto it.

## MEDITATION XXXI.

Of the deniall of a mans own self.

*Thou from thy self must first depart  
Before thou canst in Christ have part.*

Mat.  
16. 24.

**W** *Hosoever will follow me, let him deny himself, saith our Saviour.*

To denie ones self, is to renounce the love of ones self: For the love of ones self doth exclude the love of God. If thou wilt be Christs disciple, it is necessary that self-love should altogether die in thee. No man loveth Christ, unlesse he hateth himself. *Vnlesse the grain of wheat which is cast into the earth do die, it doth not bring forth fruit:* So thou canst not reap the fruits of the holy Spirit, unlesse self-love do die in thy heart. The Lord said unto Abraham, *Go out from thine own land, and from thine own kindred, and from thy fathers house, unto the land which I shall shew thee.* Thou canst not be the true disciple of Christ, and a true spirituall man, unlesse thou goest forth from the love of thy self. *Iacob in his wrasling with the Angel was lamed in one foot, the other being sound and whole.*

Iohn  
12. 24.

Gen.  
12. 1.

Gen. 32.  
24, 31.

whole. By the two feet is understood *Granas.*  
 a double love; the love of ones self,  
 and the love of God. Then shall a  
 man be partaker of Gods blessing,  
 when he halts upon the foot of self-  
 love, the other foot, that is, of the  
 love of God, remaining sound and  
 whole. It is impossible for thee with one *Iohn*  
 eye to behold heaven and earth: So it *Clim.*  
 cannot be that with one and the same  
 will a man should love himself inordi-  
 nately, and love God also. Love is the  
 chiefest good of our soul: Therefore  
 we must give the chief good of our soul  
 to the chiefest good, that is, to God.  
 Thy love is thy God, that is, whatsoever  
 thou lovest chiefly, thou settest in the  
 place of God: But God is truly the chief  
 being: Whosoever therefore loveth  
 himself, judgeth himself to be God,  
 and setteth himself in the place of God,  
 which is the greatest idolatry that can  
 be. Whatsoever thou lovest chiefly,  
 thou makest it to be the end of all o-  
 ther things, & thou judgest it to be the  
 last complement of all thy desires: But  
 it is God onely who is the *beginning and* *Rev. 1.*  
*the end* of the creatures, he is the first *8.*  
 and the last, he onely filleth the desire  
 of

of our hearts, and there is no created thing that can satisfie thy desires: Therefore thou must preferre the love of God before the love of thy self. God is the beginning & the end: In him therefore must our love begin, and in him also must it end. The essence of God is without all the creatures, as God was in himself from all eternitie: So withdraw thou thy love from all the creatures. Such as thy love is, such are thy works: If thy works proceed from true faith and love of God, they are acceptable unto God, and appeare great in his eyes, though in the eyes of all men they seem but small: If they proceed from self-love, they cannot please God. Self-love defileth the most excellent works. When Christ was in the house of *Simon*, a certain *woman* broke a vessel of *precious ointment*, and *anointed the head of Christ*. The work seemed to be small, and yet notwithstanding it was acceptable unto Christ; because it proceeded from true faith, pure love, and serious contrition. Sacrifice in the old Testament was a work acceptable unto God; and yet God was not well pleased that *Saul* set apart the spoils of the *Amalekites*

Mat. 26.

7

1st. Arn.

1 Sam.  
15. 15.

kites to offer sacrifice unto God. Why? Because this did not proceed from the love of God: For if he had loved God truly, he would not have contemned the commandment of God about the burning of all the spoils: He loved himself, and his own devotion. Love is kinde of fire: For so the Church prayeth, Come, O holy Ghost, and kindle in the faithfull the fire of thy love. Fire doth not cleave fast unto the earth, but alwayes tends upwards: So thy love must not rest in thee, but it must be lifted up unto the Lord. Again, to denie ones self, is to renounce his own honour: Unto the chief good alone is due the chiefeft honour: And God is the chiefeft good. He that seeketh his own glory cannot seek Gods glory; as our Saviour said unto the Pharisees, *How can ye* <sup>Joh. 5.</sup> *believe, which receive honour one of another?* Behold the example of Christ, and follow it: He often witnesseth of himself, that he seeks not his own glory, that he *receiveth not honour from men*, and <sup>John 5.</sup> that he is humble in heart. All thy gifts <sup>41.</sup> <sup>Mat.</sup> thou receivest from God: Therefore <sup>17. 29.</sup> render them again unto God. The rivers of all goods do flow from this



fountain of Gods goodnesse: Therefore let them all flow back again into the sea. The herb which is called Tornsol, or Heliotropium, doth alwayes turn it self unto the sunne, by vertue whereof it draws its life and nourishment: So do thou with all thy gifts and honour turn thy self towards God, and attribute nothing unto thy self. If thou hast any thing of thine own, thou mayest seek thine own honour, and attribute thy gifts unto thy self: But seeing that thou hast nothing of thine own, but all from God, therefore thou must seek, not thine own honour, but the honour of God. The seeking his own honour doth turn a man away from God. We have an example in Nabuchadnezzar, who said, *Is not this great Babylon that I have built for the house of my kingdome, by the strength of my power, and for the honour of my majestie?* But what follows? *Whiles the word was in the kings mouth, a voice came from heaven, saying, To thee, O Nabuchadnezzar, is it spoken: Thy kingdome is departed from thee, thou shalt be cast out from the company of men, and thy dwelling shall be with the beasts of the field.*

Even

Dan. 4.  
30.

31.

32.

Even so if thou out of vain-glorie and pride dost boast of thy Babylon, that is, the building of thy good works, and take the glorie thereof unto thy self, and not give it unto God; thou shalt be cast away from the sight of God. Last of all, To denie ones own self, is to renounce his own will. We must alwayes obey the best will: And Gods will is alwayes the best. We must obey his will, from whom we have all that we have: 1 Cor. 4. 7. And from God comes all that we have. We must obey his will, who leadeth us alwayes unto life and that which is good: *Delight in the Lord, and he shall give thee thy hearts desire.* Our own will leads us unto death, and unto damnation. By what did our first father fall from the grace of God, and state of salvation, into eternall damnation? By leaving the will of God, and following his own will. He neglected the commandment of God, and gave eare unto the perswasion of the devil. Therefore the true disciple of Christ renounceth his own will, and desires to follow the will of God. Behold Christ. He being in the agonie of his passion, offered his own will as a most acceptable sa-

Mat. 6.  
10.

crifice unto God : Offer thou also unto God thine own will, and so shalt thou perfect that deniall of thy self, which Christ requireth. Let *thy holy will*, O Lord, *be done in earth, as it is in heaven.*

### MEDITATION XXXII.

Of the true rest of the soul.

*Thy soul can nothing satiate  
But God who did thy soul create.*

Mat. II.  
29.

**I**N the transitorie things of this world the soul often seeks for rest, but findes it not. Why? Because the soul is more worthy then all the creatures, and therefore she cannot finde peace and quietnesse in them as being more vile. All worldly things are flitting and transitorie; but the soul is immortall: How should she then finde true rest in them? All those are terrestriall, but our soul hath a celestiall originall: How should she then satiate and fulfill her desire in them? In Christ she findes rest, he can satisfie and fulfill her desire. Against the wrath of God she rests in the wounds of Christ: Against the accusations of Satan she rests in the power of Christ: Against the terrour of the law she

she rests in the gospel of Christ: Against the finnes which accuse her she rests in the *bloud of Christ, which speaketh better* Heb. 12. 24. *things, before God, then the bloud of Abel:*

Against the terrour of death she rests with confidence in the session of Christ at the right hand of the Father. And thus our faith findeth rest in Christ, and our love findeth great rest also. He that by his love cleaveth unto earthly things, hath no true rest; because earthly things themselves have it not in them: They cannot fully satiate the souls appetite, because they are all finite; but our soul being created after the image of God, doth desire that infinite good in which is all good. As therefore our faith ought not to relie upon any of the creatures, but upon the merit of Christ onely: So also our love should not be settled upon any of the creatures, nor upon our selves; for self-love hindereth the love of God. We must preferre the love of God before all. Our soul is the spouse of Christ: To him alone therefore must she adhere. Our soul *is the temple of God:* There- 1 Cor. 3. 16. fore she must give entertainment to none but him. Many seek for rest in

Mat. 8.  
20.

riches : But without Christ there is no rest to the soul. Where Christ is, there is povertie, if not in act, yet in affect. He being the Lord of heaven and earth, had not where to rest his head : and so would he commend and sanctifie povertie unto us. Riches are without us : But that which will quiet the soul must be within. To what shall our soul cleave unto at death, when we must leave all worldly things ? Either our riches forsake us, or we them : often in our life, but alwayes at our death. Where then shall our soul finde peace and rest ? Many seek for rest in pleasures : But pleasures can bring no rest or delight unto the soul ; although they may unto the body, for a time : at length grief and sorrow follow as companions. Pleasures belong unto this life : But the soul was not created for this life, because she is by death compelled to depart. How then should she finde rest in pleasures ? Without Christ there is no rest to the soul. But what was the life of Christ ? Extreme grief : from the first moment of his nativie, even unto his death. By this means he the true prizer of things would

would teach us what to think concerning pleasure. Many seek for rest in honours: But miserable are they that at every change of popular breath are compelled to want their rest. Honour is without, and a flitting good: But that which will give rest unto the soul must be within. What canst thou *Lud.* say more of the praise and glory given *Vives.* by men, then of *Apelles* his commended picture? Consider the corner wherein thou keepest: what is the proportion thereof to a whole Province, to all Europe, and to all the habitable world? That is true honour indeed which God shall hereafter give unto the elect. The rest of a thing is in its end: neither doth a thing rest naturally, untill it hath attained to its end and place. God is the end whereunto the soul was created: For it was made after the image of God. Therefore it cannot be quiet and at rest but in its end, that is, in God. As the soul is the *Aufine.* life of the body: So is God the life of the soul. As therefore that soul doth truly live in which God dwelleth by spirituall grace: So likewise that soul is dead, which hath not God.

Rev.  
20. 15.

dwelling in it. And what rest can there be to the soul that is dead? That first death in sinne doth necessarily draw with it the *second death* of damnation. Who-soever therefore doth firmly cleave unto God with his love, and inwardly enjoyeth divine consolation, his rest can no outward things disquiet. In the midst of sorrows, he is joyfull; in povertie, rich; in the tribulations of this world, secure; in troubles, quiet; in the reproaches and contumelies of men, still; and in death it self, living. He regards not the threats of tyrants: Because he feels within, the riches of divine consolation. In adversitie, he is not made sorrowfull: Because the holy Spirit within, doth comfort him effectually. In povertie, he is not vexed: Because he is rich in the goodnesse of God. The reproaches of men do not trouble him: Because he enjoyeth the delights of divine honour. He regards not the pleasure of the flesh: Because the sweetnesse of the Spirit is more acceptable unto him. He seeketh not after the friendship of the world: Because he seeketh the love of God, who is mercifull, and a friend unto him. He gapeth  
not



not after earthly treasures : Because his chief treasure is hidden in the heavens. He feareth not death : Because in God he alwayes liveth. He doth not much desire the wisdom of the world : Because he hath the Spirit within to be his teacher. That which is perfect taketh away that which is imperfect. He feareth neither lightning, nor tempests, nor fire, nor water, nor floods, nor the sorrowfull aspects of the planets, nor the obscuration of the lights of heaven : Because he is carried up above the sphere of nature, and by faith resteth and liveth in Christ. He is not drawn away by the allurements of the world : Because he heares within him the voice of Christ which is sweeter. He fears not the power of the devil : Because he feels Gods indulgence. He that lives and overcomes in him, is stronger then the devil, that in vain labours to overcome him. He follows not the enticements of the flesh : Because living in the Spirit, he feels the riches of the Spirit ; and by the vivification of the Spirit mortifies and *crucifies the flesh*. He fears not the devil his accuser : Because he knows Christ to be his *Advocate*. This true rest,



of the soul he grant unto us, who is the onely authour and giver thereof, our Lord God blessed forever.

# M E D I T A T I O N XXXIII.

Of the puritie of conscience.

*Labour to have a conscience pure:*

*When all things fail, that will endure.*

**I**N every thing thou takest in hand I have a great care of thy conscience.

If the devil incites thee to any sinne, stand in fear of the inward check of thy conscience. If thou art afraid to sinne in the presence of men, let thine own conscience much more deterre thee from sinne. The inward testimonie is of more efficacy then the outward: Therefore, although thy sinnes could escape the accusation of all men, yet they can never escape the inward witnesse of thy conscience. Thy conscience shall be in the number of those

Rev. 20. *books, that shall be opened at the judgement to come, as is testified in the Revelation. The first is the book of Gods omniscience; in which the thoughts, words, and deeds of all men shall manifestly appeare. The second book is*  
Christ,

Christ, which is *the book of life*: in Rev. 13.  
this book whosoever shall be found  
written by true faith, shall be carried  
by the angels into the court of heaven.  
The third is the book of the Scripture,  
according to the prescript rule where-  
of our faith and good works shall be  
judged: *The word that I have spoken*, Joh. 12.  
faith our Saviour, *shall judge them* 43.  
*at the last day*. The fourth book con-  
taineth in it the testimonies of the  
poore, which in the day of judgement  
shall *receive us into an everlasting habi-* Luk.  
*tation*. The fifth book contains the in- 16. 9.  
ward testimonie of the conscience: For Bernard.  
the conscience is the book in which all  
finnes are written: The conscience is  
a great volume in which all things are  
written by the finger of truth. The  
damned cannot deny their finnes at the  
day of judgement; because they shall  
be convinced by the testimonie of their  
own consciences: They cannot fly from  
the accusation of their finnes; because  
the tribunall of the conscience is within,  
and at home. A pure conscience is the Nazianz.  
most cleare glasse of the soul, in which  
she beholds God & her self. A filthy eye  
cannot behold the splendour of true  
light,

light. Hereupon saith our Saviour;  
 Mat. 5. 8. *Blessed are the pure in heart; for they shall*  
 2. *see God.* As a beautifull and fair face is  
 3. *canuer.* pleasing to the eye of man: So a pure  
 and cleare conscience is acceptable in  
 the sight of God: But the putrified con-  
 science begets never-dying worms. Let  
 us therefore in the present have a sense  
 and feeling of the worm of conscience,  
 and labour to destroy it: But let us not  
 foster it, lest it live with us for ever.

*Bernard* All other books were invented to mend  
 this book. What doth much science  
 profit, if there be a foul conscience?  
 Thou shalt be judged hereafter before  
 the throne of God, not by the book of  
 thy science, but by the book of thy  
 conscience. If thou wilt write this book  
 right indeed, write it according to the  
 copy of the book of life. Christ is *the*  
*book of life*: Let the profession of thy faith  
 be conformed to the rule of Christs  
 doctrine, and let the course of thy life  
 be conformed to the rule of Christs life.  
 Thy conscience shall be good, if there  
 be puritie in thy heart, truth in thy  
 tongue, and honestie in thy actions.  
*Rev.* Use thy conscience for a lanthorn in all  
 13. 8. *thy actions*: For that will plainly shew  
 unto

*Nil. Bish.*

unto thee what actions in thy life be good, and what be evil. Avoid that judgement of thy conscience in which one and the same shall be both defendant, and plaintiffe, witnesse, judge, tormentour, prison, scourge, executioner and slaughterer. What escape can there be there, where it is the witnesse that accuseth, and where nothing can be hid from him that judgeth? What doth it profit thee, if all men commend thee, and thy conscience accuse thee? What shall it hurt thee, if all men detract from thee, and thy conscience defend thee? This judge is enough to accuse, judge, & condemn every man. This judge is uncorrupt, and cannot be moved with prayers, or corrupted with rewards. Whithersoever thou goest, and wheresoever thou art, thy conscience is alwayes with thee, and carrieth about her whatsoever thou hast laid up in her, whether it be good or evil. She keeps for the living, and restoreth to the dead that which was committed to her keeping. So it is true that *a mans enemies are they of his own household*: So in thine own house and amongst thine own family, thou hast those that  
do

Eyprian.

Gregor.

Bernard.

Mat.  
10. 36.

*Lud.  
Vives*

do observe, accuse, and torment thee. What doth it profit thee to live in all abundance and plenty, and to be tormented with the whip of conscience? The fountain of mans felicitie and misery is in his minde. What doth it profit a man in a burning fever to lie upon a bed of gold? What doth it profit a man tormented with the firebrands of an ill conscience, to enjoy all outward felicitie? As much as we regard everlasting salvation, so much let us regard our conscience. For if a good conscience be lost, faith is lost; and if faith be lost, the grace of God is lost; and if the grace of God be lost, how can we hope for everlasting life? As the testimony of thy conscience is, such judgement mayest thou expect from Christ. Sinners shall become their own accusers, though none accuse them, or bring ought against them. As the drunkard, while he is overwhelmed with wine, hath no sense of the hurt which he receiveth by the wine; but when he hath slept out his drunken fit, then he feels the hurt: So sinne, whiles it is in action, doth blinde the minde, and like a thick cloud doth obscure the bright.

*Chrysost.*

brightnesse of true judgement; but at length the conscience is roused, and gnaweth more grievously then any accuser. There are three judgements; the judgement of the world, the judgement of thy self, and the judgement of God. And as thou canst not escape the judgement of God: so neither canst thou escape the judgement of thy self; although sometimes thou mayest escape the judgement of the world. No walls can hinder this witnesse from seeing all thy actions. What excuse can save thee, when thy conscience within doth accuse thee? The peace of conscience is the beginning of everlasting life. Thou mayest more truly and heartily rejoyce in the midst of troubles, having a good conscience, then thou canst in the midst of thy delights, having an evil conscience. Against the backbiting of all that bear thee ill will, thou mayest confidently oppose the defence and excuse of thy conscience. Enquire of thy self concerning thy self; because thou knowest thy self farre better then any other man doth. At the last judgement what will the false praises of others profit thee, or the backbitings of others.

others without a cause, hurt thee? By Gods and thine own judgement shalt thou either stand or fall: Thou shalt not stand or fall by the testimonie of others. The conscience is immortall; as the soul is immortall: And the punishments of hell shall torment the damned as long as the accusation of conscience shall endure. No externall fire doth so afflict the bodie, as this inward fire doth inflame the conscience. The soul which is burned, is eternall; and the fire of the conscience is eternall. No outward scourges are so grievous unto the bodie, as these inward whips of conscience are unto the soul. Avoid therefore the guilt of sinne; that so thou mayest avoid the torment of conscience. By true repentance blot thy sinnes out of the book of thy conscience; that they may not be read at the judgement, and that thou mayest not be afraid of the voice of Gods sentence. Mortifie the worm of conscience by the heat of devotion; that it do not bite thee, and so beget eternall horror. Extinguish this inward fire by thy teares; that so thou mayest attain to the joyes of an heavenly cooler. Grant, O Lord, that

we may fight the good fight, keeping faith <sup>2 Tim.</sup>  
and a good conscience; that at length <sup>4.7.</sup>  
we may come safe and sound into our  
heavenly countrey.

## MEDITATION XXXIV.

Of the study of true humilitie.

*What is a bubble? Such is man,  
Whose life in length is but a span.*

**C**Onsider, thou faithfull soul, the  
miserable condition of man, and  
thou shalt easily avoid all tenta-  
tions of pride. Man is vile in his ingresse, *Bernard*  
miserable in his progresse, and lamenta-  
ble in his egresse. He is assaulted by de-  
vils, provoked by tentations, allured  
by delights, cast down by tribulations,  
entangled by accusations, bestripped  
of vertues, and ensnared in evil cu-  
stomes. Wherefore then art thou proud, *Ecclus*  
*O earth and ashes?* What wast thou before <sup>10.9.</sup>  
thou wast brought forth? Stinking seed.  
What is thy life? A sack of dung. What  
after death? Meat for worms. If there  
be any thing good in thee; it is not  
thine, but Gods: Nothing is thine, but  
sinne. Challenge therefore unto thy  
self nothing that is within thee, but thy  
finnes,



*Kempis.* finnes. He is a fool and an unfaithfull  
 servant that will be proud of his ma-  
*Bernard.* sters goods. Behold, O man, the ex-  
 ample of Christ. All the glory of heaven  
 serveth him; yea he himself alone is the  
 true glory: And yet he rejected all  
*Mat. 11.* worldly glory. And still he cries, *Learn*  
*29.* *of me, for I am meek and humble in*  
*heart.* He is the true lover of Christ,  
 that is the follower of Christ. He that  
 loveth Christ, loveth also humilitie.  
 Let the servant that is proud blush and  
 be ashamed, seeing that the Lord of  
 heaven is so humble. Our Saviour saith  
*Cant. 2.* of himself that he is the *Lily of the valleys;*  
*1.* because he, the most noble amongst  
 flowers, is born and bred, not in the  
 mountains, that is, in proud and lofty  
 hearts, but in the low valleys, that is,  
 in the contrite and humble mindes of  
*Austine.* the godly. For the soul that is truly  
 humble, is a seat and delectable bed  
 for Christ, as a godly man saith. True  
 grace doth not lift a man up, but doth  
 rather humble him: Therefore he is  
 not yet partaker of grace, who walketh  
*Bernard.* not in humbleness of heart. The fluents  
 of Gods grace flow downwards, not  
 upwards. As water by nature doth not  
 seek

seek high places: So the grace of God doth not flow upwards, but downwards upon the hearts that are humble.

The Psalmist saith, God dwelleth on high, and yet beholdeth he the things that are humble in heaven and in earth. Psal. 113. 5.

Surely, this is a marvellous thing, that we cannot draw nigh unto God, who is the highest of all, unlesse we walk in the path of humilitie. He that is vile Bernard.

in his own eyes, is great in the eyes of God: He that displeaseth himself, pleaseth God. Of nothing did God create the heaven and the earth: And as it was Heb. 11. 3.

in the creation, so also is it in the reparation of man. God creates of nothing, and repairs of nothing. Therefore that thou mayest be made partaker of regeneration and reparation, seem nothing in thine own eyes, that is, arrogate and attribute nothing unto thy self. We are all weak and frail: And think thou no man more frail then thy self. It hurts not to make thy self inferior to all, and by humilitie to put thy self under all: But it hurts very much, to preferre thy self before any one. The Kempis.

twenty foure elders, that is, all the church triumphant, cast down their crowns be- Rev. 4. 4.

fore

*fore the throne*, and give unto God all righteousness and glorie: And what then should the vile sinner do? The

Isa. 6. 2. *holy angels the Seraphims cover their faces* before the face of Gods majestie:

And what then should man do, who is so vile a creature, and so unthankfull to his Creatour? Christ the true and onely-begotten Sonne of God in wonderfull humilitie descended from heaven, and took our weak nature upon him, and condescended to take upon him our flesh, to die, and to be crucified: And what should man do, who by his sinnes is gone so farre astray from God? Behold, O faithfull soul, with what wonderfull humilitie Christ hath cured our pride! And dost thou still desire to be proud? By the way of humilitie and his passion Christ *entred into glorie*: And dost thou think ever to come to the glorie of heaven walking in the way of pride? The devil for his pride was banished out of the kingdome of heaven: And dost thou having not yet the fruition of celestiall glorie think to come thither by the way of pride? Adam for his pride was cast out of paradise: And dost thou think to come to the celestiall pa-

Luke  
24. 26.

Gen. 3.  
24.

radise

radise by the way of pride? Let us rather *Granat.*  
wish to serve, and to wash the feet of  
others with Christ; then to seek am-  
bitiously with the devil for an higher  
place. Let us be humbled in this life;  
that we may be exalted in the life to  
come. Think not, O faithfull soul, *Beda.*  
what thou hast, but what thou wantest.  
Grieve for the vertues which thou hast  
not, rather then glorie for the vertues  
which thou hast. Cover thy vertues; *Bernard*  
but lay open thy sinnes: For thou hast  
great cause to fear, that if thou shewest  
the treasure of thy good works by glo-  
rying in them, the devil will steal them  
away by making thee proud of them.  
Fire is best kept, if it be covered with  
ashes: So the fire of charitie is never  
more securely kept, then when it is co-  
vered with the ashes of humilitie. Pride  
is the seed of all sinne: Take heed there-  
fore of being lifted up, lest it happen  
that thou beest cast headlong into the  
abyssse of sinne. Pride is a pleasing bed  
for the devil: Take heed therefore of  
being lifted up, lest it happen that thy  
miserable soul be made subject to the  
devils yoke. Pride is a winde that bur-  
neth and drieth up the fountain of  
Gods

Gods grace : Take heed therefore of being lifted up, lest it happen that thou beest separated from the grace of God. Cure, O Christ, the tumour of our pride. Let thy holy humilitie be our onely merit in this life, and let it be the pattern of our life. Let our faith firmly embrace thy humilitie, and let our life constantly follow after it.

### M E D I T A T I O N XXXV.

Of fleeing from covetousnesse.]

*The man that covets, is but poore,  
Although he riches have great store.*

**A**S thou dost tender the salvation of thy soul, see that thou dost hate the sinne of covetousnesse.

The covetous man is the poorest amongst men; because he wanteth as well that which he hath, as that which he hath not. The covetous man is the most miserable of all men; because he is good to no man, and worst to himself. Pride is the beginning of all sinnes; and *covetousnesse the root of all evil* :

1<sup>st</sup> Tim.  
6. 10.

That, by turning us away from God; and this, by turning us unto the creatures. Riches bring forth sweat in the

*Savonar.*

get-

getting, create fear in the possessing, and bring grief in the losing: And, which is worse, the labour of the covetous shall not onely perish, but shall also cause them to perish. Riches do either forsake thee, or thou dost forsake them; If therefore thou puttest thy trust in riches, what will be thy hope at the houre of death? How wilt thou commend thy soul unto God, if thou dost not commend the care of thy body unto him? God which is Almighty hath a care of thee: Wherefore then dost thou doubt whether he can sustain thee or no? God who is most wise hath a care of thee: Wherefore then dost thou doubt how he will sustain thee? God who is most bountifull hath a care of thee: Wherefore then dost thou doubt how he will sustain thee? God who is most bountifull hath a care of thee: Wherefore then dost thou doubt whether he will sustain thee or no? Thou hast the word and bond of Christ, who is the Lord of all that is in heaven and earth, that they which seek the kingdome of God, shall want nothing that is necessary for man. Trust in this promise of Christ, he will not deceive

Bernard.

Lud.  
Vives.

Mat. 6.

33.

Colof.  
3. 5.

deceive thee: For he is truth it self. *Covetousnesse* in the greatest *Idolatri*: Because it sets the creatures in the place of God. The covetous man putteth his trust in the creatures, whereas he should put his trust in God. Whatsoever we love more then God, we preferre before God; and whatsoever we preferre before God, we set up in the place of God. *Esau sold his birth-right for a messe of pottage*: So many sell the inheritance of the kingdome of heaven, which was purchased by Christ, to get things temporall. *Judas sold Christ for thirty pieces of silver*: And covetous men sell Christ for temporall riches. How can he ever come to the kingdome of heaven, who is filled daily with the husks of the swine? How can he ever come unto God by lifting up his heart unto him, who studies to seek rest for his soul in riches? Riches are thorns, so saith truth it self: He therefore that loveth riches, doth indeed love thorns. O ye thorns, how many souls do ye choak! Thorns do hinder the increase of the seed: And even so doth the solicitude and care about riches hinder the spirituall fruit of the word. Thorns do afflict the bodie

Gen.  
25. 33.

Mat. 26.  
15.

Mat.  
13. 22.

die



die with punctures : And even so do riches torment the soul with cares. Thou shalt be sure to perish, if thou gatherest onely such treasures as do perish. They which lay up treasures here on earth, are like unto them that lay up their fruits in low and moist places, not considering that there they will soon come to rottenness. What fools are they that place the end of their desires in riches! How can that which is corporall satisfie the soul which is spirituall? when as that rather doth so comprehend corporall things by the vertue of its spirituall nature, that it cannot be distended and filled by any quantitie. The soul was created for eternitie: Thou doest wrong unto her therefore if thou placest the end of thy desires in temporall and momentanie things. The soul the more it is lifted up unto God, the more it is withdrawn from the love of riches. All things the nearer they are unto heaven, the lesse they covet and hoard up: As the fowls of the aire, which neither sow nor reap. It is a great signe that the soul is busied about heavenly things, if it do undervalue and contemn earthly things. Mice and creeping things hoard

up

*Aufline.**Billiw.**Mat. 6.**26.*



up in the holes of the earth: for they are of a worse condition and of a baser nature then the fowls. It is a great signe that the soul is turned away from God, & fastned unto the creatures, if it cleave unto riches with an inordinate love. God gave a soul unto thee: And wilt thou not commit thy bodie to his care? God feedeth the fowls of the aire: And dost thou, which art created after his image, doubt whether he will sustain thee or no? God clotheth *the lilies of the field*: And dost thou doubt whether he will provide clothes for thee or no? Be ashamed, that faith & reason should not effect as much in thee, as a naturall instinct doth effect in the fowls. *The fowls neither sow nor reap*, but commit the care of their bodies unto God. The covetous men do not believe the words of God, before they make provision for their own sustenance. The covetous man is a most unjust man: Wherefore? Because he *brought nothing with him into this world*, and yet he is so troubled about these earthly things, as if he meant to carry much with him out of this world. The covetous man is a most unthankfull man: Wherefore? Because he

1 Tim.  
6. 7.

he enjoyeth many gifts which come from God, and yet is never lifted up unto the giver thereof by the confidence of heart. The covetous man is a most foolish man: Wherefore? Because he leaveth the true good, without which nothing is good indeed, and cleaveth unto that which is not good without the grace of God. He that is held bound by the love of earthly things, doth not possesse them, but is possessed of them. Covetousnesse is neither diminished by plenty nor want. By want it is not diminished; because his desire of having doth still increase, when he cannot attain what he hath long desired: And by plenty it is not diminished; because the covetous man, the more he getteth, the more he desires: And when he hath got what he covetously desired, he hath still a new occasion ministred unto him to desire more; like unto fire, which, as more wood is still laid on, the more it increaseth. Covetousnesse is a torrent *Gregor.* at first small, but afterwards increasing infinitely: Set a term therefore to the desire of riches, lest thy covetousnesse at length draw thee into everlasting destruction. Many devoure in this *Austine.*

I 2 life

Leo.

life that which they must afterwards digest in hell: And many whilest they thirst after gain, run unto most certain death. Think upon these things, O devout soul, and as much as thou canst, flee from covetousnesse. Thou shalt carry to judgement none of thy riches, but those which thou hast given to the poore. Dost thou refuse to give thy temporall & fading riches to the poor, for whom Christ refused not to give his life? Give unto the poor, that thou mayest give unto thy self: That which thou dost not give unto the poore, a-

Bernard.

nother shall have. He is too too covetous, to whom the Lord is not sufficient. He doth not yet truely hope for heavenly things, who overprizeth earthly things. How would he *lay down his life for his brother*, who denieth his temporall substance to his brother that asketh?

1 John  
3. 16.

The hand of the poore is the treasurie of heaven: That which it receiveth it layeth up in heaven, that upon earth it may not perish. Wouldest thou perform an acceptable office unto Christ? Shew thy bounty to the poore. That which is

Mat.

25. 40.

*done unto his members*, the head takes as *done to himself*. Christ saith unto thee,

Austine.

Give

Give unto me of that which I have given unto thee. Do good with thy goods, that thou mayest obtain good. Give thy earthly things liberally, that thou mayest keep them: For in keeping them too frugally thou lovest them. Hear Christ admonishing, that thou beest not compelled to hear him at the judgement saying, *Go ye cursed into everlasting fire, because ye fedde me not when I was hungry.* The holy seed of almes-giving, as it is *sowed sparingly* or *bountifully*, so it shall be *reaped sparingly* or *bountifully*. If thou wouldest be in the number of the sheep, do good unto the sheep. Let *the goats* cause thee to fear: For they are placed at *the left hand*; not because they took any thing away, but because they gave not. *Incline our hearts, O God, unto thy testimonies, and not to covetousnesse.*

Mat. 25.  
41, 42.  
2 Cor.  
9. 6.  
Nazianz.  
Mat.  
25. 33.  
Ps. 119.  
36.

## MEDITATION XXXVI.

Of the properties of true love and charitie.

*The signe by which the Saints we know,  
It is by love their faith to show.*

**T**RUE and sincere love is an inseparable property of the godly: No Christian without faith; and no faith without charitie. Where there is not the brightnesse of charitie, neither is there the heat of faith. Take away light from the sunne, and thou mayst take away charitie from faith. Charitie is the outward act of the inward life of a Christian man. *The bodie is dead without the spirit; and faith is dead without charitie.* He is not of Christ, that hath not the Spirit of Christ; and he hath not the Spirit of Christ, that hath not the gift of charitie. *Charitie is the fruit of the Spirit:* The tree is not known to be good, unlesse it bring forth good fruit. *Charitie is the bond of Christian perfection.* As the members of the bodie are knit together by the spirit, that is, the soul: so the true members of the mysticall bodie are united by the holy Spirit

Jam. 2.  
2.

Gal. 5.  
22.

Col. 3.  
14.

Spirit in the bond of charitie. In *Solomons* temple all was covered *with gold* <sup>1 Kin. 6. 21.</sup> *within* and without: So in Gods Spirituall temple let all be beautified with love and charitie within and without.

Let charitie move thy heart to compassion, and thy hand to contribution. <sup>Lutber.</sup>

Compassion is not sufficient, unlesse there be also outward contribution:

Neither is outward contribution sufficient, unlesse there be also inward compassion.

Faith receiveth all from God, and charitie giveth it again unto our neighbour.

By faith we are made partakers of the divine nature: But *God is love*. <sup>1 Joh. 4. 8.</sup>

Therefore where charitie sheweth not it self without, let no man believe

that there is faith within. No man believeth in Christ, which loveth not

Christ: And no man loveth Christ, unlesse he love his neighbour. He doth not

yet apprehend the benefit of Christ with true confidence of heart, whosoever

doth denie unto his neighbour the office which he oweth unto him. That

is not truely a good work which proceedeth not from faith: Neither is <sup>Rom. 14. 23.</sup>

it truely a good work which proceedeth not from charitie. Charitie is the

<sup>Bernard.</sup>

seed of all vertues. It is no good fruit which springeth not forth from the root of charitie: For charity is the spirituall tast of the soul: for unto it alone is every good thing sweet, every hard thing sweet, all aduersitie sweet, and all pain and trouble sweet; yea more, the taste of charitie maketh even death

Cant. 8.  
6. it self most sweet: *For love is strong as death*, yea stronger then death; because

love brought Christ to die for us: And love doth so stirre up the true godly, that they doubt not to die for Christ.

All the works of God proceed from love, yea punishments themselves: So let all the works of a Christian man proceed from love. In all the creatures

God hath set before us the glasse of love. The sunne & the starres shine not to themselves, but to us: The herbs

purge not themselves, but us: Aire, water, beasts, and all creatures serve man: Do thou also give thy self wholly

1 Cor.  
13. 1.

to serve thy neighbour. *Tongues* profit not without *charitie*: Because without

1 Cor.  
8. 1.

*charitie knowledge of tongues puffeth up, but charitie edifieth. Knowledge of mysteries*

1 Cor.  
13. 2.

profits not without *charitie*: Because the devil also hath knowledge of mysteries;

steries; but charitie is onely proper to the godly. *Faith* also which can *remove mountains*, profits not without *charitie*: For such faith is the faith of working miracles, and not of salvation. Charitie is better then the gift of doing miracles: Because that is the undoubted mark of true Christians; but this is sometimes granted to the wicked. It profits not to give all that one hath unto the poore, if there be not charitie: For the outward action is done in hypocrisie, if there be not inward love. Rivers of bounty profit not, unlesse they spring from the fountain of charitie. *Charitie is patient*: For no man is easily angry with him that he loveth truely. 4  
*Charitie is bountifull*: For he that by charitie hath bestowed his heart, which is the chief good of the soul, ~~how~~ should he denie the outward goods, which are lesse? *Charitie envieth not*: Because he 4  
that is in charitie looketh upon anothers good as upon his own. *Charitie* 5  
*thinketh no evil*: No man easily hurts him whom he loveth truely, and from his heart. *Charitie is not puffed up*: Because 4  
by charity we are all made the members of one bodie; and one member prefers



not it self before another. *Charitie doth not behave it self undecently*: For it is the property of an angry man to bear himself undecently; but charitie is the  
5      bridle of anger. *Charitie seeketh not* those things which are *her own*: Because that which one loveth, he preferreth before himself, and seeketh the profit thereof  
5      more then his own. *Charitie is not provoked to anger*: For all anger proceedeth from pride; but charitie puts it self under  
3      all. *Charitie imagineth no mischief*: For it plainly appeareth that he is not yet in perfect charitie, whosoever worketh  
6      mischief against any one. *Charitie rejoyceth not in iniquitie*: For charitie maketh anothers miserie to be her own.  
7      *Charitie beareth all things, believeth all things, hopeth all things, endureth all things*: For charitie refuseth not to do unto  
8      others as she desires that others should do unto her. *Tongues shall cease, prophe-*  
*sies shall cease*, and sciences shall be destroyed: But *charitie shall not cease*; but the imperfection thereof shall be taken  
away, and the perfection thereof shall be compleat in the life to come. God commanded two altars to be built in the tabernacle; and fire was carried from  
the

the outward to the inward. God hath congregated a twofold Church, a militant and a triumphant: The fire of love shall at length be translated from the militant to the triumphant. Think upon these things, O devout soul, and study after holy love. Whatsoever thy neighbour be, yet he is one for whom Christ vouchsafed to die: Why then dost thou deny to shew thy charitie to thy neighbour, when as Christ did not stick to lay down his life for him? If thou lovest God truely, thou must also love his image. We are all one spirituall body: Let us therefore have all one spirituall minde. It is unfit that they should be at variance upon earth, which must at length live together in heaven. Whilst our mindes agree in Christ, let our wills also be conjoyned. We are the servants of one Lord: It is not fit that we should be at variance. That member of the body is dead, which hath not a sense of anothers grief: Neither let him judge himself a member of Christs mysticall body, whosoever doth not grieve with another that suffereth. We have all one Father, that is, God, whom Christ hath taught thee daily to call our Father: And.

*Lnd.  
Vives*

And how shall he own thee to be his true sonne, unlesse thou again own his sonnes to be thy brethren? Love him that is commended unto thee by God, if he be worthy; because he is worthy: and if he be not worthy, yet love him; because God is worthy whom thou oughtest to obey. If thou lovest a man that is thine enemy, thou shewest thy self to be the friend of God. Do not mark what man doth against thee, but what thou hast done against God. Observe not the injuries offered thee by thine enemies; but observe the benefits conferred upon thee by God, who commandeth thee to love thine enemies. We are neighbours by the condition of our earthly nativitie, and brothers by the hope of our celestiall inheritance: Let us therefore love one another. Kindle in us, O God, the fire of love and charitie by thy Spirit.

*Anstine*

## MEDITATION XXXVII.

Of the study of chastitie.

*The soul that's chaste is Christ his spouse,  
His bed of rest, his lodging-house.*

**H**E that will be the true disciple of Christ, must study to be chaste and holy. Our most gracious God is a pure and chaste Spirit: And thou must call upon him with chaste prayers. It was the saying of a wise man, That the chastitie of the body and the sanctitie of the soul are the two keys of religion and felicitie. If the body be not kept pure and immaculate from whoredome, the soul cannot be ardent in prayer. Our bodie is the temple of the holy Ghost: We must beware therefore, & be very careful that we pollute not this holy habitation of the holy Ghost. Our members are the members of Christ: We must beware that we take not the members of Christ and make them the members of an harlot. Let us cleave unto the Lord by faith and chastitie; that we may be one spirit with him: Let us not cleave unto an harlot; that we be not made one body with her. The Sodomites burning with lust were smitten

*Berosus.*

*1 Cor.  
6. 19.*

*15*

*17*

*Gen.  
19. 11.*

smitten by the Lord with blindness corporall and spirituall: And such is the punishment of unchaste men even unto this day. The Sodomites lust was punished with *fire and brimstone* falling down from heaven: So God shall inflame the heat of this evil concupiscence in whoredomes with everlasting fire. This fire is not to be extinguished: But *the smoke of the torments ascendeth up for ever and ever.* Without, that is, without the heavenly Jerusalem, *are dogs*, that is, impure and lustfull men. Christ hath washed us with his precious blood in baptisme: And therefore we must beware, and be carefull that we do not defile our selves with filthy lust. Even nature her self hath taught men to blush and to be ashamed to commit such filthinesse in the sight of men: And yet they are not ashamed to commit it in the sight of God and his angels. No walls can hinder God from seeing; for his eyes are brighter then the sunne: No angles, or corners can exclude the presence of the holy angels: No secret turnings can keep away the testimonie of the conscience. This is a wonderfull thing, That the heat of  
lust

24

Rev.  
14. 11.  
Rev.  
22. 15.

Granat.

lust should ascend up into heaven, when the stink thereof descendeth even unto hell. This short pleasure shall bring forth everlasting sorrow: That which *Beda.* delighteth is momentany, but that which tormenteth is everlasting: The pleasure of fornication is short, but the punishment of the fornicatour is for ever. Let the memorie of him that was *Bernard.* crucified crucifie in thee thy flesh. Let the remembrance of hell quench in thee the heat of concupiscence. Let the teares of repentance extinguish in thee the fire of lust. Let the fear of God wound thy flesh, that the love of the flesh deceive thee not. Consider with thy self that the appetite of lust is full of anxietie & folly; the act full of abomination and ignominie; & the end full of repentance and shame. Look not upon the fawning face of the devil inciting thee to lust; but look back upon his tail, when he flyeth, which is full of pricks. Think not upon the shortness of the pleasure; but rather think upon the eternitie of the punishment. Love the knowledge of the Scriptures; & then thou wilt not love the vices of the flesh. Be alwayes doing somewhat, that the tēpter whē he cometh may *Hierome.*  
finde

2 Sam.

11. 2.

Gen.

39. 8.

Hugo.

1 Cor.

4. 5.

Mat.

12. 36.

Bernard.

finde thee busied. He deceived *David* when he was idle: He could not deceive *Joseph*, for he was busied in his masters service. Think every houre that death is at hand; and thou wilt easily despise all the pleasure of the flesh. Love temperance; and thou shalt easily overcome evil concupiscence. The belly set on fire with wine, doth presently come with lust. Amidst thy dainties thy chastitie is in danger: If therefore thou feedest thy flesh daintily and immoderately, thou nourishest thine own enemy. So feed thy flesh, that it may serve thee: keep it so under, that it be not proud. Think upon the terrour of the last judgement, and thou shalt easily extinguish the fire of lust: For at the day of judgement the secrets of the heart shall be revealed; and then how much more those things that are done in secret? *Thou must give an account for unprofitable words*: and how much more then for filthy speeches? Thou must give an account for filthy speeches: How much more then for impure actions? As long as thy life hath been, so long shall thy accusation be: As many as thy sinnes have been, so many shall thy

thy accusers be. Those thoughts, which men make no reckoning of, shall come to judgement: What then doth it profit thee to have thy fornication for a time concealed from men, seeing that it must be revealed in the sight of all men at the day of judgement? What doth it profit thee to escape the judgement-seat of an earthly judge, seeing that thou canst not escape the judgement-seat of the supreme judge? This judge thou canst not corrupt with gifts; for he is a most just judge: This judge thou canst not move with prayers; for he is a most severe judge: This judge his province and jurisdiction thou canst not flee from; for he is a most powerfull judge: Him thou canst not deceive with vain excuses; for he is a most wise judge: From his broad and proclaimed sentence thou canst not appeal; for he is the supreme judge. There shall be truth in the inquisition, nakednesse in the publication, and severitie in the execution. Therefore, O soul devout towards God, let the fear of this judge be alwayes before thine eyes; and the fire of lust shall not deceive thee. Be thou the rose of charitie, the violet of humilitie,

*Bona-  
vent.*

*Bernard.*



Mat.  
11. 29.

*Erasmus.*

Mat. 5.  
28.

*Bernard.*

litie, and the lillie of chastitie. Learn humilitie of Christ thy bridegroom, and of him learn also chastitie. Great is the dignitie of chastitie, which was consecrated in the bodie of Christ: Great is the dignitie of chastitie; because whiles we are in the flesh, it makes us to live as out of the flesh. As nothing is more vile then to be overcome of the flesh: So nothing is more glorious then to overcome the flesh. Neither must we onely avoid outward fornication, but also impure cogitations: Because God is judge, not onely of the outward acts, but also of the inward thoughts. Piety is often wounded by the looks, and chastitie is often wounded by the eyes. Heare what truth it self saith: *He that looketh upon a woman to lust after her, hath already committed adulterie with her in his heart.* As the fight is difficult: so shall the victorie also be glorious. It is a difficult thing to quench the flaming fires of lust. Lust incites them that are not yet come to the yeares of youth; it inflames those that are young; and it wearieth those that are old and decrepit: It despiseth not cottages, neither doth it reverence palaces. But  
as

as difficult as it is here to fight, so laudable shall it be hereafter to triumph. The first sparks are presently to be quenched; and we must not adde fewell to the fire of evil concupiscences. The Apostle, when he reckons up the vices *Camerar.* with which we must strive, bids us not fight with fornication, but flee from it: *Flee*, saith he, *from fornication.* For *1 Cor.* even as a stranger feigning simplicitie *6. 13.* comes to us like a beggar to deceive us: if we denie him entrance, he goes his way; if we receive him in, he becomes our guest, and gathers strength; and at length, if we consent, he becomes our lord and master: So the motions of evil concupiscence assail us: if we foster them not, they depart away; if thou wouldest not have this enemy to rule over thee, receive him not into the house of thy heart. Keep us, O God, in sanctitie of life, and chastitie of bodie.

## MEDITATION XXXVIII.

Of the flitting swiftnesse of this present life.

*The life of man's a rolling stone,  
Mov'd to and fro, and quickly gone.*

**T**Hink, O devout soul, upon the miserie and brevitie of this life; that thy heart may be lifted up to the desire of the celestiall inheritance. This life whiles it increaseth, it decreaseth; whiles it is augmented, it is diminished: Whatsoever is added to it, is also taken from it. It is but a point of time that we live, yea it is yet lesse then a point: Whilest we turn our selves, immortallitie comes upon us. We are in this life, as in a strange house. *Abraham* had not in the land of Canaan a place to dwell in; but onely an hereditarie place for buriall: So this present life is like unto an inne, and to a burying-place. The beginning of this life is presently the beginning of death. Our life is like unto him that faileth; for whether he stand, sit, or lie down, still he comes nearer and nearer unto the haven, and goeth thither, whither he is carried by the

*Seneca.*

*Gen.*  
23. 4.

*Amb.*  
*Gregor.*

the motion of the ship: So also we, whether we sleep or wake, lie down or walk, will or nill, are carried still moment after moment till we come to our end. This life is rather a death; because every day we die. For every day we spend some of our life. This life is full of grief for things past, full of labour for things present, and full of fear for things to come. Our ingresse into this life is lamentable; because the infant begins his life with teares, as it were foreseeing the evils to come: Our progresse is weak; because many diseases afflict us, and many cares torment us: Our egresse is horrible; because we do not depart alone, but *our works follow us*, and we must passe *from death* to Gods severe judgement. We are conceived in sinne, we are brought forth in miserie, we live in pain, and we die in anguish. We are begotten in uncleannesse, we are nourished in darknesse, and brought forth in sorrow. Before we come forth, we are a burden to our wretched mothers: and when we do come forth, we do like vipers tear a way. We are strangers in our birth, and pilgrims in our life; because we are compelled to depart away by

Bernard.

Augustine.

Rev. 14.

13.

Heb. 9.

27.

Bernard.

Augustine.

by death. The first part of our life is ignorant of it self; the middle part is overwhelmed with cares; and the last part is burdened with grievous old age. All the time of our life is either present, past, or to come. If it be present, it is flitting; if it be past, it is then nothing; if it be to come, it is then uncertain.

Sol. Sa-  
lam.

We are filthiness in our originall, we are bubbles in our life, and we are meat for worms at our death. From earth we come, on earth we go, to earth we must return. The necessitie of our birth is base, our life miserable, and our death

Sidonius.

lamentable. Our body is an earthly house in which do dwell together sinne and death, which every day consume it. All our life is a spirituall warfare. Above, devils lie in wait for our destruction: On the right hand and on the left, the world oppugns us: Beneath and within, the flesh fighteth against us. The life of man is a warfare: Because in this life, there is a con-

Gal. 5.  
17.

tinuall *fight between the flesh and the spirit*. What true joy then can a man have in his life, when there is in it no certain felicitie? What thing present can delight us, when other things do  
 passe

pasſe away , but that which hangeth  
over our heads doth never paſſe away?  
And again what can delight us , when  
that which we love is quite ended , and  
grief that ſhall never have end , doth  
approach ſtill nearer unto us? This is *Nazianz.*  
all we gain by long life: To do more  
evil, to ſee more evil , and to ſuffer  
more evil. This is all that long life  
doth for us: It makes our accuſation  
the greater, at the laſt judgement. What  
is man? The ſlave of death , and as a  
paſſenger on the way: He is lighter then  
a bubble , ſhorter then a moment,  
more vain then an image , more empty  
then a ſound , more brittle then glaſſe ,  
more changeable then the winde, more  
fitting then a ſhadow , and more de-  
ceitfull then a dream. What is this *Bapt.*  
life? The expectation of death , the *Mant.*  
ſtage of mockeries , the ſea of miſeries,  
an hemine or phial of bloud , which  
every light fall breaketh , and every  
fit of an ague corrupteth. The courſe  
of our life is a labyrinth ; we enter  
into it when we come out of the wombe,  
and we go out of it by the paſſage of  
death.

*We are*

*We are nought but earth, and earth is but a fume :  
A fume is nought, as nought do we consume.*

*Gregor.*

This life is frail as glasse, is sliding as a river, is miserable as a warfare : And yet it seems to many much to be desired. This life seems outwardly as a gilded nut: But if thou openest it with the knife of truth, thou shalt see that within there is nothing but worms and rottenness. There are apples growing about Sodome, which are pleasing for outward beautie : but being touched they fall to dust. The felicitie of this life doth outwardly delight ; but if thou pressest it with a more weightie consideration, it will appeare to be like unto smoke and dust. Therefore, O beloved soul, do not suffer thy cogitations to set up their rest in this life : But let thy minde alwayes pant and breathe after the joyes to come. Compare the short moment of time granted unto us in this life, with eternitie which never shall have an end : and it will appeare what a foolish thing it is to cleave unto this life that flitteth away, and to neglect that which is everlasting. This life of ours posteth away : And yet in it do  
we

we either get or lose everlasting life. This life is most miserable: And yet in it do we either get or lose everlasting life. This life is subject to many calamities: And yet in it do we either get or lose everlasting joy. If therefore thou hopest for life everlasting: in this flitting life desire it with all thy heart. Use the world; but let not thy heart cleave to the world. Negotiate in this world; but fix not thy minde upon this present life. The outward use of worldly things hurteth not, unlesse thy inward affection cleave unto them. Heaven is thy countrey; the world is but the place of thy sojourning; Be not so much delighted with the momentanie entertainment of this world, as to have thy minde withdrawn from the desire after thy heavenly countrey. This life is our sea; but eternitie is our haven: Be not therefore so much delighted with the momentanie tranquillitie of this sea, as that thou canst not attain to the haven of everlasting tranquillitie. This life is sliding, and doth not keep faith with her lovers, but doth often flee from them when they never think of it: Why therefore wilt thou trust it? It is very



dangerous for thee to promise unto thy self securitie for one houre: For oftentimes in that one posting houre this life is ended. The safest way then is to expect our departure out of this present life every houre, and to prepare our selves for it by serious repentance. *In the gourd* wherewith *Ionas* was delighted, God prepared *a worm* that it might wither: So in these worldly things, whereunto many cleave so fast, as if they were glewed to them, there is no certaintie, but the worms of corruption do breed in them. The world is now so worn away with a long consumption, that it hath even lost the face by which it was wont to seduce: And therefore they that delight to perish with the world now perishing, are as much to be blamed and condemned, as they are to be praised and commended, that flourished with the world then flourishing. Withdraw, O Christ, our hearts from the love of this world, and stirre up in us a desire after the kingdome of heaven.

Jon. 4.  
7.

*Austine.*

## MEDITATION XXXIX.

Of the worlds vanitie.

*Love not the world: The world is vain;  
But love those things that ay remain.*

**S** Et not thy love, O devout soul, <sup>1 Joh.</sup>  
 upon those things which are in the <sup>2. 15.</sup>  
 world: The world shall passe away, <sup>1 Cor. 7.</sup>  
 and all the things therein shall be consumed <sup>31.</sup>  
 with fire: Where shall thy love be then? <sup>2 Pet. 3. 10.</sup>  
 Love that good which is everlasting;  
 that so thou mayst live for ever. Every  
 creature is subject to vanitie: Whosoever <sup>Rom. 8.</sup>  
 therefore cleaveth with his love unto <sup>20.</sup>  
 the creatures, shall also become vain  
 himself. Love that good which is true  
 and stable; that thy heart may be quiet-  
 ted and established. Why doth worldly  
 honour delight thee? He that seeketh <sup>Joh. 5.</sup>  
 the honour of men, cannot be honou- <sup>44.</sup>  
 red by God. He that seeketh the ho-  
 nour of the world, must be conformed  
 unto the world: and he that pleaseth the <sup>Gal. 1.</sup>  
 world, cannot please God. All things are <sup>10.</sup>  
 unstable and must perish, whatsoever  
 are given by those that are unstable  
 and do perish: How then can the

honour of the world be stable? He that was yesterday extolled to the skies by the praises of men, is brought down again to morrow with disgrace. Desire therefore to please God; that thou mayest be honoured of God: For that is the true and stable honour. What is a man the better for being reputed great by man? If a man be great in the sight of God, then is he great indeed, not otherwise. Christ being sought for to take a kingdom, fled from it; but being sought for to be reproached, and to be ignominiously crucified, he offered himself: Delight therefore rather in the disgrace, then the glory of the world; that so thou mayest be conformed unto Christ. He that doth not despise the world for Christ, how would he lay down his life for him? There is no way to true glory, but by contemning the glory of the world: for so Christ *entred into his glory*, by the ignominie of the crosse. Be content therefore to be despised, to be vilified, and to be rejected in this world; that thou mayest be honoured in the world to come. Christ taught us by his life how we should esteem of the world. All the glory

*Kempis.*

Joh. 6.  
15.

Joh. 18.  
5.  
*Bernard.*

Luke  
24. 26.

*Bernard.*

glory of the heavens serveth him, yea he alone is even glory it self: And yet he rejected worldly glory. Therefore the more a man is honoured, and the more he aboundeth in bodily consolations; the more deeply and inwardly must he become sorrowfull, that he is so farre from being conformable unto Christ. Vain is the praise of man if an evil conscience accuseth within. What doth it profit a man sick of a fever, if he be laid in a bedsted of ivorie, when as notwithstanding he is tormented with raging heat within? It is the testimonie of thy conscience that is the true honour and praise indeed. There is no juster judge of thy doings, then God and thine own conscience: Desire to approve thy deeds before this judgement. Is it not enough for thee to be known of thy self, and, which is most of all, to be known of God? But why dost thou so much covet after riches? He is too covetous unto whom the Lord is not sufficient. This life is the way to our eternall countrey: What then do much riches profit? They do rather burden the traveller, as great burdens do a ship. Christ the king of heaven is the rich

*Kempis.**Bernard.*

*Lud.  
Vives.*

*Kempis.*

*Bernard.*

*Job i.  
21.*

*Dionys.*

*Bernard.*

ches of Gods servants. The true treasure must be within a man, and not without him. That is the true treasure, which thou canst carry with thee to the generall judgement: But all these outward goods are taken from us in death.

The goods gathered together do perish; but first he that gathered them doth perish, unlesse he be rich in the Lord. *Poor thou camest into the world, and poore must thou go out:* And why should the middle differ from the beginning and the end? Riches are appointed for our use: And how few will be sufficient! A little gift of grace and vertues is better then all earthly riches.

Wherefore? Because vertue pleaseth God, but riches do not please him without vertue. The povertie of Christ must be more acceptable unto us, then the riches of the whole world. Povertie was sanctified through Christ. He was poore in his nativitie, poore in his life, and poorest of all at his death. Why dost thou stick then to preferre povertie before worldly riches, when as Christ preferred it before heavenly riches? How will he commit his soul unto God, who doth not commit unto him

him the care of his body ? How will he lay down his life for his brother, who doth not bestow his riches upon him ? Riches bring forth labour in the getting, fear in the possessing, and grief in the losing : And, which is most to be lamented, the labour of the covetous doth not onely perish, but it causeth them also to perish, as *Bernard* teacheth. Thy love is thy God: *Where thy treasure is, there will thy heart be also.* He that loveth these bodily, worldly, and perishing riches, cannot love the spirituall, heavenly, and eternall riches. Wherefore ? Because those presse down the heart of man, and draw it downwards ; but these lift it upwards. The love of earthly things is as the birdlime of spirituall punishments, as one of the true lovers of Christ said. *Lots wife*, which was turned into a pillar of salt, doth yet preach unto us, Not to look back to those things which are in the world ; but to go straight on to our heavenly countrey. The Apostles *left all and followed Christ.* Wherefore ? Because the knowledge of the true riches taketh away the desire after false riches. If

Mat. 6.

21.

Anslime.

Gen. 19.

26.

Mat. 4.

22.

*Gregor.*

we have tasted the Spirit, the flesh pleaseth not our taste. If Christ be sweet to a mans taste, then the world is bitter unto it. But why dost thou so much seek after pleasures? Let the remembrance of him that was crucified, crucifie in thee all desire of pleasure. Let the remembrance of hell-fire quench in thee all the fire of lust. Compare the short moment of pleasure with eternall punishments. Pleasures are brutish, and

*Bernard.*

they make us like brutes. The sweetness of the kingdome of heaven pleaseth not his taste, that is daily full with

*Granat.*

the husks of the swine. Let us mortifie all sensuall pleasures, and let us with

*Gen.*

22. 3.

*Abraham* offer to God as a spirituall sacrifice this our beloved sonne, that is, the concupiscences of our soul, by renouncing voluntarily all pleasure, and by embracing the bitterness of the crosse. It is not a plain way strewed with roses, but a sharp way and set with thorns, that leadeth unto the kingdome of heaven. The outward man increaseth by pleasures; but the inward man by the crosse and by tribulations. As much as the outward man is augmented, so much is the inward man

man diminished. Pleasures serve the body; but the true godly have least care of their body, and the greatest care of their soul. Pleasures do captivate our hearts that they cannot be free in the love of God. Not pleasures, but the contempt of pleasures at death shalt thou carry away with thee, and bring to judgement. Let the fear of God then wound thy flesh; that the love of the flesh deceive thee not. Keep alwayes in thy minde the memorie of Gods judgement; that the perverse judgement of thy sensuall appetite leade thee not into bondage. Look not upon the flattering face of the serpent; but look back upon his stinging tail. Overcome thou by the grace of Christ; that at length thou mayst as conquerour be crowned by Christ.

Bernard.

## MEDITATION XL.

Of the profit of tentations.

*The palm-tree grows the more prest down;  
And crosses prove the Churches crown.*

**I**T is profitable for the faithfull soul,  
to be tried and confirmed by tentations in this world. Our Saviour him-



Matt. 4. self would wastle with the devil in the  
 B. wildernesse, that for us and for our sal-  
 vation he might overcome him, and be  
 the first champion in our quarrell. He  
 descended first into hell, and afterwards  
 ascended up into heaven: So the faith-  
 full soul doth first descend into the hell  
 of tentations; that so it may ascend  
 into celestiall glory. The people of  
 Iosh. 23. Israel could not come to possesse the  
 promised land of Canaan, before they  
 had overcome divers enemies: Nei-  
 ther can the faithfull soul promise unto  
 it self the kingdome of heaven, untill  
 it hath overcome the flesh, the world,  
 Dionys. and the devil. Tentation proveth, pur-  
 geth, and enlighteneth us. Tentation  
 proveth us: For faith shaken by adver-  
 sitie is confirmed more strongly in the  
 rock of salvation, it enlargeth it self  
 more into the boughs of good works,  
 and riseth up higher unto the hope  
 of deliverance. When *Abraham* being  
 Gen. 22. 10. commanded to sacrifice his sonne,  
 shewed himself ready to obey Gods  
 command: after the tentation the an-  
 gel of the Lord appeared unto him,  
 32. saying, *Now know I that thou fearest  
 God, seeing that for my sake thou hast not  
 spared*

*spared thine onely sonne.* Even so in tentations if thou shalt offer unto God the beloved sonne of thy soul, that is, thine own will, thou shalt be reputed one that truly feareth God, and thou shalt in thine heart hear God speaking unto thee. Fire proves gold, and tentation proves faith. The souldiers valour is seen in the fight: And the strength of our faith appeareth in tentations. When the whirling windes and the stormy waves beat upon the ship of Christ, then it appeareth of how little faith some of the disciples are. The Israelites whom God commanded to be led forth to overcome the Midianites, were first proved at the waters: So they which are to be admitted into their heavenly countrey after the conquest of their enemies, are first to be proved in the waters of tribulations and tentations. Whatsoever adversitie therefore, whatsoever tentations happen unto the faithfull soul; let her think with herself that they are for triall, and not for deniall. Tentation also purgeth. To purge out the pestilent humour of self love, and the love of the world, Christ

Matt. 3.  
24.

26

Judg. 7.  
4.

Bernard.

our

our Phyſician uſeth many grains of bitter Aloes. Tribulation ſends us to ſearch our conſcience, and recalls to our memorie the finnes of our life paſt. And further, as Phyſick preſerveth the body from contagious diſeaſes: ſo alſo doth tribulation preſerve the ſoul from finnes. Man is alwayes prone to ſinne: But more in time of proſperitie then in adverſitie. *Riches* are thorns to many men: Therefore God plucks out the thorns; that they may not choak their ſouls. Varietie of worldly buſineſſe hindreth many from the ſervice of God: Therefore God ſendeth diſeaſes upon them; that they may come to themſelves, and begin to die to the world, and to live to God.

Matt.  
13. 22.

*Some men have tumbled down the hill of  
great proſperitie:*

*And have enjoyed trueſt reſt in their  
adverſitie.*

The honour of the world puffeth men up with pride: Therefore God brings them into contempt, and withdraweth from them the ſewell of pride. Laſt of all, Tentation enlighteneth. We come not to know the frailtie and vanity.

nitie of all worldly comfort , but by  
 tentations. *Stephen* when he was stoned , *Act. 7.*  
 saw the glorie of Christ: So Christ ma- <sup>56.</sup>  
 nifests himself unto the contrite soul ,  
 in calamities. There is no true and solid  
 joy but where God dwelleth; and Gods  
 dwelling is in the *contrite and humble* *Isa. 57.*  
*spirit.* Affliction it is and temptation which <sup>15.</sup>  
 humbleth the spirit, and maketh it con-  
 trite: Therefore true and solid joy is in  
 the soul of the afflicted. Temptation is  
 the way to come to the knowledge of  
 God: Therefore the Lord saith , *I will* *Psal.*  
*be with him in trouble , I will deliver him ,* <sup>61. 16.</sup>  
 and make him see *my salvation.* <sup>16.</sup> Blinde  
*Tobie* saw nothing either above him , be-  
 neath him , or before him , and there-  
 fore he saw not himself: But being  
 enlightned of God by the angel Ra-  
 phael , he saw all things , which before  
 he could not see , using no other medi-  
 cine but *the gall* of a fish: To shew , that *Tob. 6.*  
 our eyes are to be anointed with the <sup>8.</sup>  
 gall of bitternesse; that so we may be  
 enlightned, and come to the true know-  
 ledge of our selves and worldly things.  
 Why saith the Apostle , that we *know* *1 Cor.*  
*but in a glasse?* Because in tentations we <sup>13. 12.</sup>  
 come to know that God maketh the e-  
 lect.

lect joyfull under the shew of sorrow,  
 and quickeneth them under the shew  
 of death, and healeth them under the  
 shew of sicknesse, and enricheth them  
 under the shew of povertie. Therefore  
 must the crosse and tentation be wel-  
 come unto him, whosoever is not un-  
 thankfull to Christ, who was crucified  
 and tempted for us. O good Jesus, let  
 me be burned here, let me be smitten  
 here, that I may be spared hereafter. O  
 good Jesus, thou which dost often cast  
 us off from thee by sparing us, make  
 us to return unto thee by striking us.  
 Afflict and presse the outward man; that  
 the inward man may grow and increase.  
 O good Jesus, fight within me, against  
 me: Be thou the moderatour of the  
 fight, and the crown of my victorie.  
 Whatsoever adversitie I feel in this life,  
 let it tend to the strengthening and  
 increasing of my faith. O good Jesus,  
 help my weak faith. For so thou hast  
 promised by thy holy prophet: *As a*  
*mother comforteth her children, so will I*  
*comfort you.* As a mother cherisheth and  
 nourisheth her sucking infant with  
 much care: So do thou (O good Jesus)  
 erect & confirm my languishing faith.

Grant

Bernard.

Greg.  
Nys.

Isa. 66.  
13.

Weller.

Grant that thy inward comforts may prevail more with me, then the contradictions of all men and the devil himself, yea and the cogitations of mine own heart. O thou good Samaritane, Luke 10. 34. poure the sharp wine into the wounds made by my sinnes, but poure in also the oyl of divine comfort. Multiply my crosses, but give me also strength to endure them.

## MEDITATION XLI.

Here are foundations of Christian patience:

*Take up thy crosse, do but endure:*

*To overcome thou shalt be sure.*

**B**E quiet, O devout soul, and endure with patience the crosse which God hath laid upon thee. Consider the passion of Christ thy bride-groom. He suffered for all, of all, and in all. He suffered for all, yea even for them which despise his precious passion, and wickedly trample his blood Heb. 10. under their feet. He suffered of all. He 29. is delivered, he is broken in pieces, he is forsaken of his heavenly Father, he is forsaken of his disciples, he is rejected Matt. 26. 56. of

Matt.  
27. 21.

Matt.  
26. 38.

Matt.  
27. 46.  
29.

34  
Psal.  
22. 16.  
Joh. 19.  
34.

Act. 14.  
22.

of the Jews his own peculiar people: For they preferred *Barabbas* the thief before him. He is crucified of the Gentiles. He suffers for the finnes of all men: And therefore he is afflicted of all men. He suffered also in all: His *soul was sorrowfull even unto death*, and being pressed with the sense and feeling of Gods anger, cries out that he was *for-saken of God*. All the members of his bodie are in a bloody sweat: His *head is crowned with thorns*: His tongue tastes a *cup of gall and vineger*, his *hands and feet* are boared with nails, his *side* is wounded, his whole bodie is scourged, and he is stretched forth on the crosse. He suffered hunger, thirst, cold, contempt, povertie, reproaches, wounds, death, and the crosse. And then how unjust a thing were it for the servant to rejoyce, when the Lord suffereth. How unjust were it that we should rejoyce in our finnes, when our Saviour is so grievously punished for them. How unjust were it that the other members should not condole, when the head is afflicted. But rather it is necessary that we *enter through many tribulations into the kingdome of heaven*: as it was necessary that our Saviour should

should by his *passion enter into* celestially Luk.  
*glorie.* Consider also the bountifull re- 24. 26.  
 ward: *The sufferings of this present life are* Rom. 8.  
*not worthy of the glorie which shall be re-* 18.  
*vealed unto us.* How great soever our suf-  
 fering is, it is but temporall, yea some-  
 times but for a day: But the glorie is  
 everlasting. God doth exactly observe  
 all our adversities, and will at length  
*bring them to judgement:* How disgracefull Eccles.  
 a thing then will it be at the generall 12. 14.  
 assembly of the whole world, to appear  
 without the jewels and bracelets of  
 the crosse, and passions. *He shall wipe* Isa. 25.  
*away all teares from the eyes* of those that 8.  
 are his. O happy teares, which shall be Rev. 7.  
 wiped away by the hand of such a great 17.  
 Lord! O happy crosse, that shall finde Dionys.  
 a crown in heaven! *David* was not ten  
 whole yeares in his exile, but he was  
 fourtie in his kingdome: Here we have 2 Sam.  
 the shortnesse of our suffering prefi- 5. 5.  
 gured, and the eternitie of the glorie  
 which is to follow. It is but a moment  
 of time wherein the Saints are exercised  
 by the crosse: But the mercies by which  
 they are comforted are for ever. And  
 thus after adversitie in the morning,  
 follows prosperitie in the evening. Con-  
 sider



sider also the tribulation of all the Saints.

Job 2. Behold *Iob* mourning on the dunghill,

3.

Matt. 3. *John* hungry in the wilderness, *Peter*

4.

stretched out upon the crosse, *James* beheaded of *Herod* with the sword. Be-

Joh. 19. hold *Mary* the blessed mother of our Savi-  
25.

our standing under the crosse: She was the type of the Church the spirituall mother of our Lord. Blessed are ye, saith

Matth.

5. 11, 12.

Christ, *when men shall persecute you for my names sake: For so have they done to the Prophets. O glorious persecution which makes us conformable unto the Prophets and Apostles, and all the Saints,*

Macar.

and even unto Christ himself! Let us therefore suffer with those that suffer, let us be crucified with those that are crucified, that we may be glorified with those that are glorified. If we be true sonnes indeed, let us not refuse the condition of the rest of our brethren. If we truely desire the inheritance of God, let us accept it wholly: For the sonnes of God are not onely heirs of joy and glorie in the world to come, but also of heaviness and sufferings in this present world. For God scourgeth every sonne whom he receiveth. He punisheth their sinnes here, that he may spare them

Heb. 12.

6.

them

them at the judgement to come: He multiplies tribulations here, that he may multiply their reward hereafter: And so not onely the persecution, but the reward also is increased. Consider the happy condition of the crosse. It *Bernard.* plucks the love of the world out of us by the roots, but it sowes in our hearts the seed of the love of God. The crosse begets in us an hate of worldly things, and lifts up our minde unto heavenly things. When the flesh is mortified, the spirit is quickened; and when the world waxeth bitter, Christ becometh sweet unto us. Great is the mysterie of the crosse, for by it God calls us to contrition, to true fear, and to the exercise of our patience. Let us open to him when he knocketh, and we shall heare what the Lord will say within us. The sight of the crosse is contemptible in the sight of the world, and in the carnall eyes of the outward man: But it is glorious in the sight of God, and in the spirituall eyes of the inward man. What was reputed by the Jews more base and vile then the passion of Christ? And what was more glorious and precious in the sight of God? For it was the

1 Joh.  
2. 2.

Isa. 57.  
1.

Pfal.  
116. 15.

Cant. 1.  
5.

4  
12.

Cant.  
4. 16.

the price paid *for the sinnes of the whole world*: Even so the just man is afflicted; *the just man dies, and no man considereth it*: But precious is the crosse, and *precious is the death of the Saints in the sight of the Lord*. The Church, which is the spouse of Christ, is *black* without, by reason of calamities and persecutions: But she is beautifull within, by reason of divine consolation. The Church and every faithfull soul is as *a garden enclosed*, and none knows the beauty thereof but he that is in it. We shall never fully and perfectly feel the consolation of the spirit, unlesse our flesh be afflicted without. If the love of the world dwelleth in us, the love of God cannot enter in. A full vessell cannot be filled with new liquour, unlesse the first be emptied. Let us therefore poure out the love of the world, that we may be filled with the love of God. Therefore God by the crosse doth extinguish in us the love of the world, that there may be room for the love of God. Besides, the crosse drives us to our prayers, and is an occasion of vertue. When the *North-wind blowes* upon the *garden*, that is, when persecutions assault the church, then the

lea  
age  
from

the *spices thereof* are scattered abroad, and the vertues thereof are increased, and they cast forth an odour pleasing unto God. The beloved bridegroom of my soul is *white and ruddy*; white for his innocency, and ruddy for his passion: And so is also the beloved spouse of Christ; white for her vertues, and ruddy for her sufferings. And thus the grace of God can produce oyl and hony out of the most hard rock of afflictions: And so, out of the bitter root of calamities God knowes how to bring forth the most pleasant fruit of eternall glory. Unto which he bring us and admit us. Amen.

## MEDITATION XLII.

How we must overcome tentations by perseverance.

*Let not tentations cast thee down:*

*For perseverance shall thee crown.*

**H**Oly Lord Jesus, the most loving bridegroom of my soul; when will the time come that thou wilt leade me to the solemnity of thy marriage? I am a pilgrim and a banished man from thee: But yet I most firmly believe and

Rev.

19. 7.

Psal.

39. 12.

and nothing doubt, but that I shall be shortly set at libertie out of the prison of my bodie, and appeare before thy face. *Fear and trembling are come upon me; because I carry my treasure in vessels of clay. My minde is prone to errour, and my will is prone to sinne; and therefore my spirit within me is not alwayes ready, but the flesh is alwayes weak. Sinne leadeth me captive, and the law of my members is repugnant to the law of my minde. Fear and trembling are come upon me; because Satan lieth in wait for my treasure. His subtiltie is great, his desire to hurt is most earnest, and his power is exceeding great. He deceived Adam in paradise, and Iudas in our Saviours school: And how then shall I be safe from his treacheries? Fear and trembling are come upon me, because I am still in the world, which is altogether set upon wickednesse. The delights of the world entice me, adversities in the way of the Lord affright me; sometimes the enticements of the world are pleasing unto me, and all the world is full of snares: Miserable man that I am! how shall I be able to escape them? Joyes do assault me, and sor-*

rows

rows do assault me: Miserable man!  
 how shall I be able to stand? *Fear and trembling* are come upon me, because it <sup>Psal.</sup>  
 is God that worketh in me both to will <sup>ss. 5. Phil. 2.</sup>  
 and to perfect. I am afraid lest I should  
 force God, by my negligence and want  
 of care, to take from me that good  
 will which he hath given me. I make  
 not a right use of remission of sinnes,  
 and I refuse the first grace which was  
 given freely: And therefore I have  
 cause to fear, lest God in his secret  
 and just judgement justly take from  
 me that which I have unjustly abused.  
 I am afraid lest I be forsaken of him,  
 whom after my first conversion I have  
 so often forsaken. How grievously am  
 I vexed when I consider, that the heavy  
 and severe judgement of God shall  
 follow after his benefits, if I make not  
 a right use of them! But the infinite  
 mercy of God raiseth me up; because as  
 he hath given me to will, he will also give  
 unto me to perfect; for he is God, and is  
 not changed: *His mercy* also is confirmed <sup>Psal.</sup>  
*towards me*, and shall not be changed. <sup>117. 2.</sup>  
*The foundation of God is sure*: Sure indeed, <sup>2 Tim.</sup>  
 because it is in God, in whom there is <sup>2. 16/ Jam. 1.</sup>  
 no <sup>17.</sup>

Heb. 12.  
24.

*no change:* Sure indeed, because it is confirmed by *the blood of Christ, which alwayes speaketh loud* before the throne of God: Sure indeed, because it is signed with the sure seals of the Sacraments. If I should seek never so little salvation in my self, I must needs doubt of my salvation: But as all my righteousness is in Christ, so in him also is all the hope of my salvation. If I had apprehended and laid hold upon Christ of mine own free will, I might yet fear, lest my will should change, and so I should lose Christ: But he that was found of him that sought him not, will not assuredly withdraw himself again after he is once found. He that hath translated me out of the *shadow of death* unto the participation of light, will not suffer me to return again unto my former darknesse.

Luk. 1.  
79.

Rom.  
11. 29.

*The gifts of God are without repentance,* and our vocation by God, as concerning the will of God: But I could wish that even I also were unchangeable in that which is good. That treasure is alwayes present; but the hand that should apprehend it doth sometimes languish: But I shall be able to apprehend Christ; because as he hath revealed himself unto

unto me in his word and promises, so likewise he will grant unto me of his goodnesse that I may believe his word and promises. I will use the help and support of prayer to strengthen my faith, and I will not suffer the Lord to depart out of the chamber of my heart, untill I have obtained salvation. *By the power of* <sup>1 Pet. 1.</sup> *the Lord I shall be able to be preserved* <sup>5.</sup> *unto salvation.* The power of the Lord doth lift me up & comfort me, but mine own infirmitie doth cast me down and make me sorrowfull. But *the power of the* <sup>2 Cor. 12. 9.</sup> *Lord shall be perfected in my weaknesse:* He shall strengthen me, from whom cometh all the strength of my faith. The grace of God doth lift me up, but mine unworthinesse doth cast me down: But if there were any worthinesse in me, then it were no grace, but a reward. *If of works,* <sup>Rom. 11. 6.</sup> *then certainly not of grace:* For grace is not <sup>Aufine.</sup> any way grace, unlesse it be every way gratis. Therefore have I no respect unto my works: That which is amisse, he will <sup>Bernard.</sup> amend; that which is wanting, he will make up; that which he will not impute against me, shall be as if it were not. Therefore is my *salvation onely from* <sup>Hof. 13.</sup> *God,* and therefore sure. <sup>9.</sup>



## M E D I T A T I O N XLIII.

That we must think daily upon our death.

*Think every day to be thy last,  
And when night comes, thy life is past.*

**O** Faithfull soul, look for death every houre: Because it waits for thee every houre. In the morning when thou risest, O man, think that it is thy last day: And in the evening when thou goest to bed, think that it is thy last night upon earth. Whatsoever thou doest, whatsoever thou goest about, look about thee, and consider with thy self first, whether thou wouldest do such things or no, if thou shouldest die that houre, and so go to Gods judgement. What? Dost thou think that death doth not approach, because thou thinkest not of it? or dost thou think that it draweth nearer, because thou thinkest upon it. Whether thou thinkest upon it or no, whether thou speakest of it or no, it hangs alwayes over thy head. Life was lent unto thee, not given as a free-hold. Upon this condition thou didst enter in, that thou shouldst

shouldest go out. *Naked thou camest*, and *Iob 1.*  
*naked thou must go.* This life is a pilgrim<sup>21.</sup>  
mage: when thou hast travelled a good  
while, then thou must return home  
again. Thou art but a farmer and te-  
nant in this world, and not a perpetuall  
lord. Every houre think with thy self  
whither thou hastenest every moment.  
In this we are deceived, in that we think  
we die then, when we breathe out our  
last: Every day, every houre, every  
moment we die: Whatsoever is added  
unto our life is taken from it, and as it  
increaseth it also decreaseth: we fall not  
into death suddenly, but walk into it  
step after step. This life of ours is a way,  
and every day we must ridde some of it.  
Life and death seem to be most distant,  
but they are as neare as neare can be:  
For one passeth away, and the other co-  
meth on. As it is with those that travell  
by sea, they oftentimes come to the  
haven, and yet they neither feel, nor so  
much as think whither they are carried:  
So likewise it is with us: Whatsoever we  
do, whether we eat, drink, or sleep,  
we draw nearer alwayes to our death.  
Many have passed away their life, even  
in the time whiles they were seeking

after things belonging to the sustentation of this life. No man entertains death joyfully, unlesse he hath long before prepared himself for it. In this life die daily unto thy self; that so in death thou mayest live unto God. Before thou diest, let thy sinnes die in thee: In thy life-time let the old *Adam* die in thee: So at thy death Christ shall live in thee. In thy life-time let the *outward man* daily decay, that at thy death *the inward man* may be renewed in thee; Death translateth thee from time to eternitie: for *as the tree falls, so it lies*: How carefully then ought we to think upon the houre of death! Time passeth away, but the infinite space of eternitie remains behinde: In time therefore make thy self ready for eternitie. What we shall be for ever, whether blessed or miserable, it shall be decreed at the houre of death: In that one moment, is eternall felicitie either enjoyed or lost. Wherefore, O faithfull soul, how solicitous and carefull oughtest thou to be in preparing thy self for that houre! Thou wilt easily contemn all worldly things, if thou considerest with thy self that thou must die. Consider that thine eyes

2 Cor.

4. 16.

Eccles

11. 3.

eyes shall be darkened in death; and thou wilt easily *turn away thine eyes from* <sup>Psal.</sup> *beholding vanitie.* Consider that thy eares <sup>119. 37.</sup> shall wax deaf at thy death; and it shall be easie for thee to stop thy cares against impious & filthy speeches. Consider that thy tongue shall be tied at thy death, and thou wilt have more regard unto thy words. Set before thine eyes the cold sweat and anxietie of those that are ready to die; and thou wilt easily contemn all worldly delights. Look upon the nakednesse of them that depart out of this world; and povertie in this life will not seem grievous unto thee. Consider the trembling of the whole bodie at the point of death; and thou wilt easily contemn the splendour of the world. Consider the mourning of the soul being compelled to go out of the house of the bodie; and thou wilt easily beware of the guilt of all sinne. Consider the corruption that followeth after death; and thou wilt easily bring down thy proud flesh. Consider how naked thou art left at thy death, being forsaken of all the creatures; and thou wilt easily turn away thy love from them, and turn it towards the Creatour.

Consider how narrowly death looks to thee, that thou carrie away nothing with thee at thy death; & thou wilt easily contemn all the riches of the world. He that in this life dieth daily through his sinnes, doth passe from death temporall unto the punishments of death eternall. No man is translated unto everlasting life, but he that begins here to live in Christ. That in death therefore thou mayst live, be ingrafted into Christ by faith. Let death be alwayes in thy thoughts; because it is to be expected alwayes. We carry death alwayes about us: because we alwayes carry sinne about us; *and the wages of sinne is death.* But if thou wouldest escape the bitternesse of death, keep the word of Christ. Faith doth conjoyn and unite us unto Christ: Therefore they which are in Christ die not: For Christ is their life. *He that is joyned unto God by faith, is one spirit with him.* And therefore the faithfull man dieth not for ever: because God is his life. The people of Israel passed through the Red-sea unto the promised land; but *Pharaoh* and his host were drowned: So the death of the godly is unto them the beginning.

Brent.

Rom. 6.  
23.

1 Cor.  
6. 17.

Exod.  
14. 18.

ning of true life, and the gate of paradise; but the death of the wicked is not the end of their evils, but it coupleth together those evils which are past and those that follow after: They passe from the first unto the *second death*. So neare Rev. 20.  
 is the union between Christ and the 14.  
 faithfull, that *death* it self cannot dis- Rom. 8.  
 solve it. In the thickest cloud of death 38.  
 the torch of Gods grace shineth before them: In their dangerous journey Christ provideth for his beloved the angels to be their protectours. The *bodies* of the Saints *are the temples of the* 1 Cor.  
*holy Ghost*: The holy Ghost will not 6. 19.  
 suffer his own temples altogether to be destroyed by death. The *word of God* is 1 Pet. 1.  
 the *incorruptible seed*: It is not destroyed 23.  
 by death; but is hid in the hearts of the godly, and shall quicken them in their due time.

## MEDITATION XLIV.

Consolations at the death of friends.

*Grieve not when friends & kinsfolks die:  
They gain by death eternitie.*

**T**Hink, O devout soul, upon Christ thy Saviour, and thou shalt not be afraid for the terrours of death. If the violence of death doth make thee sorrowfull, let the power of Christ make thee joyfull. The *Israelites* could not *drink the waters of Marab* by reason of their *bitternesse*; but God shewed unto  
 25. *Moses a tree*, which being *cast into the waters made them sweet*. If thou art affrighted by reason of the bitternesse of death, God sheweth unto thee a tree which turneth it into sweetnesse, that is, *a branch that did spring from the root of Iesse*: This branch is Christ, and whosoever *keepeth his word shall never see death*.  
 This life is burdensome: And therefore it is good to be eased of it. The miserie of a Christian dieth: But the Christian man dieth not. That which we call death, is but going a journey; it is not an end of life, but a beginning of a better

Exod.  
15. 23.

Isa. 11.  
1.

Ioh. 8.  
51.  
Amb.

ter

ter'life. We do not lose our friends at their death, but send them before us; our friends do not die, but life enjoy; they go before us, they do not go from us for ever. It is not death, but a departure: When the godly depart out of this life, they enter again into life: The death of the godly is gain unto them. Do our friends die? Make this interpretation of it: That they cease to sinne, they cease to be tossed, and they cease to be miserable. Do they die in the faith? Interpret that thus: That they depart out of the shadow of life, that they may passe unto true life; from darknesse, to light; and from men, to God. Our life is a navigation, and death is the haven of securitie and safety: Therefore we must not grieve that our friends are dead; but rather rejoyce in their behalf, that out of the turbulent sea they are come safe to the haven. This life is the soules imprisonment, but death sets her at libertie: Therefore old *Simeon* being about to die, crieth out, *Lord now lettest thou thy servant depart in peace.* He desires to be set at libertie, being shut up in the prison of the bodie: We must rejoyce therefore in the be-

*Ter. of  
pati-  
ence.*

*Cyprian.*

*Ausline.*

*Luke  
2. 29.*



half of our friends, that they are as it were delivered out of prison, and received into true libertie. In like manner

Phil. 1. the Apostle *desires to be dissolved*, as  
23. being bound to his body of earth in a kinde of miserable servitude. What?

Eyprian. Shall we be sorrowfull that our friends are delivered out of their bonds and set at libertie? What? Shall we for their sakes put on black mourning clothes, when as they have put on white robes? For it is written, that unto the elect

Rev. 7. are given *white robes*, in token of innocence; and palms in their hands, in  
29. token of victorie. Shall we macerate our selves with teares and sighes for their

Rev. 7. sakes, when as God hath *wiped all teares*  
17. *from their eyes*? Shall we mourn and trouble our selves with grief, when as they are in the place where there is nei-

Rev. 21. ther *mourning, nor grief, nor any cry heard*,

4. but *they rest from their labours*? Shall

Rev. 14. we for their departure kill our selves  
13. with immoderate grief, when as they do enjoy the fellowship of the angels, and true solid joy? Shall we for their

Rev. 15. sakes weep and wail, when as they *sing*  
3. *a new song of the Lambe, having harps,*  
2 *and golden phials.* Shall we grieve that  
7 they

they

they are departed from the earth, when they themselves rejoyce that they are departed? What profit it is for to depart out of this world, Christ shewed, who when his disciples were sad, because that he said that he should depart, answered, *If ye loved me, ye would rejoyce rather.* If as thou wert saying, a stormie tempest should arise, and the windes lift up the waves, and threaten shipwrack, wouldest not thou haste to the haven? Behold the world staggereth, and reeleth, and threatneth her ruine not onely for her old age, but also by the end of things: And dost not thou thank God, and art not thou glad for thy friends, that being departed the sooner, they are delivered from ruines, shipwracks, and imminent plagues? In whose hands art thou kept safer then in the hands of Christ? In what place can the souls of thy friends rest safer then in the kingdom of paradise? Heare what the Apostle saith concerning death. *Death is gain.* It is gain to have escaped the increase of sinne; it is gain to have left the things that are worse, and to have passed to the better. Although those  
whom

Cyprian.

John  
14. 28.Phil. 1.  
21.

whom by death thou hast lost were very deare unto thee: yet let God be more deare unto thee, whose will it was to take them unto himself. Be not angry with the Lord for taking away what he hath given: He hath received his own, he hath taken nothing from thee. Do not take it ill that the Lord doth require what he did onely lend thee. It is onely the Lord that foreseeth evils to come: It was his providence therefore to take away thy friends, that they might not be entangled in the misfortunes to come. *They that die in the Lord*

Rev. 14.  
13.

*rest sweetly in their graves, when those that are alive are tormented grievously even in the palaces of their kingdome.*

Bernard.

If by death thou hast lost those that were deare unto thee: believe that thou shalt hereafter receive them more deare unto thee. A little distance of time doth separate thee from them: But blessed and secure eternitie shall joyn thee again unto them. For we hope upon a most true promise, that we shall depart out of this life, from whence some of our friends are departed before us; and that we shall come to that life, where

Augustine.

the more known the more deare they  
shall

shall be unto us, and amiable, without  
fear of any dissention.

*Whatever souls have been before,      Bapt.  
or shall hereafter be,                  Mant.  
Shall be receiv'd ith' theatre  
of huge capacitie:  
There shall we know the face of them  
that of our kindred be,  
And speak & answer in our course  
each interchangeably.  
There with the brother sister shall,  
and sonne with father be:  
And there they shall keep holy day  
for all eternitie.*

Therefore think not onely upon the  
time of thy friends forsaking thee, that  
is, at their death; but think also upon  
the time when they shall be restored  
again unto thee, that is, at the resur-  
rection. To them that firmly believe  
the resurrection, death seemeth not  
death, but rather a quiet sleep. The *Tertul.*  
whole universe seems to be a glasse, in  
which we may behold the resurrection.  
The sunne that sets every night, riseth  
again in the morning: The herbs that  
are dead in the winter, shoot up again  
in the spring: The Phenix at her death  
reneweth

reneweth her self again : When times and seasons are past they return again : After fruits are come to maturitie , still there succeed others : Seeds unlesse they die and be corrupted , they rise not again with increase : All things are preserved by perishing , and generated by corrupting. Shall we think then that God hath to no end or purpose set before us these types in nature ? Shall nature be more powerfull then God , who hath promised that our bodies shall rise again ? He that quickneth the grain of the seeds that are dead and rotten , that thou mayst live thereby in this world , shall not he much more raise up thee and thine , that thou mayst live with them for ever ? God hath called thy loving friends unto *their beds* : And do not thou envie them their quiet rest : The resurrection will shortly come. It may be , thou didst hope that thy friends before their death would have been profitable members of the militant Church : But it hath pleased God to make them members of the Church triumphant : Seeing it hath so pleased God , be thou also well pleased. It may be , thou thoughtest that thy friends before their

*Anslime.*

Isa. 57.  
21.

their death would have attained to the knowledge of diverse things : But it hath pleased God to take them up into the heavenly Academie , there to learn true wisdom : Seeing therefore it hath so pleased God, be thou also well pleased. It may be, thou didst hope that thy friends before their death would be raised out of the dust, and be *set with* psal. 113, 8. *princes*: But it hath pleased God to make them the fellows of heavenly princes, that is, the holy angels : Seeing therefore it hath so pleased God, be thou also well pleased. It may be, thou didst hope that thy friends before their death would have gathered together much riches : But it hath pleased God to make them partakers of the delights of his heavenly kingdome : And therefore seeing that it hath so pleased God, be thou also well pleased. Holy God, thou hast taken away nothing, but what thou gavest, blessed be thy name for ever and ever.

## MEDITATION XLV.

Of the last judgement.

*Remember that Christ Iesus shall  
Thoughts, words, and deeds to judgement call.*

Joh. 5.  
22.

Cartke-  
nins.

1 Cor.  
4. 5.

Job 9.  
28.

**T**He Father judgeth no man, but hath committed all judgement to his sonne. I know, Lord Iesus, that thou wilt come as the severe Judge of all men, to bring their thoughts, words, and deeds to light, though they were done in darknesse. Above, there shall be a severe judge; beneath, hell gaping; within, the conscience gnawing; without, the fire flaming; on the right hand, sinnes accusing; on the left hand, the devils terrifying: The good angels keeping out of heaven, and the evil angels pulling down to hell. Then, Lord Iesus, to whom shall I betake my self in these my straits? *I am afraid of all my works*, knowing that thou sparest not every one that offendeth. I shall there be set between time and eternitie: Time will be past, but the infinite space of eternitie will remain behinde. The malignant spirits will require their wicked works, unto

unto which they have perswaded me; and in that severe judgement they will produce all they know against me, that they may draw my soul into the fellowship of their torments. *All the host of heaven shall consume away, the heavens shall be rolled together like a scroll, all the host of them shall fall, even as a leaf falleth from the vine or figge-tree. The sunne shall be ashamed, and the moon shall be brought to confusion.* <sup>Isa. 34.</sup>  
 But if these the works of thy hands, which never committed any evil against thee, if they flee away from thy sight, how shall I miserable sinner be able to appeare before thy face? *The heavens of heavens are not clean in thy sight: What am I then that drink iniquitie like water?* <sup>Job 15.</sup>  
 But *if the righteous shall scarce be saved, where shall the sinner appear?* <sup>1 Pet. 4. 18.</sup> Whither then shall I fly, or to whom shall I go, but unto thee, O Lord? Thou shalt be the Judge of my finnes, who diedst for my finnes: *For the Father judgeth no man, but hath committed all judgement unto his Sonne.* <sup>Ioh. 5.</sup>  
 The Father delivered all judgement to the Sonne; but the Son again was delivered for our finnes. *For God so loved the world, that he gave his onely begotten Sonne, not to condemn the world, but* <sup>Joh. 3. 56.</sup>



but that the world might be saved through him: How canst thou then condemn me, Lord Jesus, when as thou wast sent by thy Father to save me? Thou didst fulfill the will of thy Father in all things: How then wilt thou not fulfill it in saving me miserable sinner?

Matt.  
18. 14.

*It is not the will of thy Father that one of the little ones should perish:* And I am a little one in thy sight, and a little one

Gen. 18.  
27.

also in mine own sight: For *what am I but dust and ashes?* Neither onely dust and ashes, but also a very little one, and a very dwarf for proficiencie in pietie: Perfect therefore in me little one the will of thy Father. Thou camest,

Matt.  
18. 11.

*O Jesus, to save that which was lost:* How then canst thou condemn him that desires to be saved? My finnes will accuse me, and call upon the Judge for severe sentence: But thou hast taken

Joh. 1.  
29.

my finnes upon thee: Thou *takest away the finnes of the world:* How then hast thou not taken away mine also? How canst thou condemn me for my sins, when thou diedst for them? Thou

1 Joh.  
2. 2.

*diedst for the sins of the whole world:* How then hast thou not died for mine also? Certainly, Lord Jesus, if thou hadst

meant

meant to deal with me in thy strict judgement, thou wouldest never have descended from heaven to take upon thee my flesh, to die, and to be crucified. The devils will accuse me, and require of my soul the works whereunto they have perswaded me: But the *prince of this world* is condemned, and *hath nothing in thee*; and if he hath nothing in thee, then certainly he hath nothing in me: For I believe in thee, O Lord, therefore *thou abidest in me*, and *I in thee*. He will accuse me, that am thy friend; He will accuse me, that am thy brother, that am the beloved sonne of the eternall Father: How then canst thou deal with me in thy strict judgement, seeing that I am thy friend, thy brother, and thy sonne? At that judgement *Moses* will accuse me, and pronounce me accursed, for not keeping all that is written in the book of the law: But thou, O Christ, wast made a curse for me, that I might be freed from the curse of the law. I shall be cursed by *Moses*, but blessed by thee: For I desire to heare that voice, *Come ye blessed of my Father, inherit the kingdom prepared for you*. *Moses* will accuse me:

Joh. 14.  
30.

Joh. 15.

4.

Deut.  
27. 26.

Gal. 3.

13.

Mat. 23.

34.

- me: But thou wilt not accuse me to thy  
 Rom. 8. Father, yea thou *makest intercession for*  
 34. *me*. Therefore I am not afraid of *Moses*  
 Col. 2. his curse; because thou *hast blotted out*  
 14. *the hand-writing which was against me*.  
 The damned will accuse me, and pro-  
 nounce me guiltie of the same fault with  
 them. I confesse, Lord Jesus, my guilti-  
 nesse doth conjoyn me with them:  
 but the acknowledgement of my guilti-  
 ness, and the saving knowledge of thee  
 Ioh. 5. doth disjoyn me from them. *He that*  
 24. *heareth thy word, and believeth on him that*  
*sent thee, hath life everlasting, and shall*  
*not come into condemnation*. I heare thy  
 word, Lord, and in thee I believe with  
 Mar. 9. weak faith, but yet faith. *Lord, I believe;*  
 24. *yet help thou my unbelief*: Lord, I believe;  
 Luk. but yet do thou *increase my faith*. Al-  
 17. 5. though I am not free from all the sinnes  
 of the damned, yet thou, O Lord, shalt  
 deliver me from unbelief. All my ac-  
 cusers do terrifie me, but thou being  
 my Judge dost comfort me: To thee  
 Ioh. 5. *hath the Father committed all judgement*.  
 22. Into thy hands hath he *delivered all*  
 Matt. *things*; and again, *thee hath he delivered*  
 11. 27. *up for us all*: and thou hast delivered up  
 Rom. 8. thy self for the Church, to *sanctifie it,*  
 32. *and*  
 Eph. 5. *and*  
 26.

and cleanse it by the washing of water through the word. How canst thou then according to severe judgement judge those, for whom thou hast delivered thy self to death, even the death of the crosse? Thou canst not *hate thine own* Eph. 5. *flesh: we are members of thy bodie, of thy* 29. *flesh, and of thy bones.* 30.

## MEDITATION XLVI.

Of the desire of eternall life.

*All earthly things tread under thee,  
And let thy thoughts in heaven be.*

**D**Evout soul, thou must not love this life which is transitorie; but rather that which remaineth for ever. Ascend up by thy desires to the place where there is youth without old age, life without death, joy without sorrow, and a kingdome without change. If beauty delight thee; *The righteous shall shine as the sunne:* If swiftnesse and strength; *The elect shall be like unto the angels of God:* If a long and healthfull life; *There shall be healthfull eternitie, and eternall healthfulnesse:* If fulnesse; *The elect shall be filled, when the glory of the Lord shall appear:* If

*me-*

*Anselm.*  
*Matt.*  
*13. 43.*  
*Matt.*  
*22. 30.*

melodie; There do the quires of angels sing without end: If pure pleasure; God shall make those that are his, drunk in the torrent of pleasure: If wisdom; The very wisdom of God shall shew it self unto them: If love; They shall love God more then themselves, and one another as themselves; and God shall love them more then they themselves: If concord delight; There they shall be all of one minde: If power; To the elect shall all things be easie; they shall desire nothing but what they shall be able; and they shall desire nothing but what God will have them to will, and to desire: If honour and riches delight; God will make his faithfull servants *rulers over many things*: If true securitie; They shall be as certain never to want that good, as they are certain that they themselves would never lose it willingly; and that God that loveth them will never take from them against their wills that which they love; and that nothing is more powerfull then God, to separate God and them asunder. Whatsoever the elect can desire, there they shall finde; because they shall behold him, that is all in all, *face to face*.

So

Matt.  
25. 23.

Bona-  
vent.

1 Cor.  
13. 12.

So great are the goods of that life that *Pelarg.* they cannot be measured; so many that they cannot be numbred; and so precious that they cannot be valued. There shall be eternall health unto our bodies, and great puritie unto our souls; there shall be glory and fulnesse of divine pleasure; there shall we have familiaritie with the saints and angels for ever, having our bodies of admirable clearnesse and brightnesse. The elect shall rejoyce *Bona-* for the pleasantnesse of the place, which *vent.* they shall possesse; for the pleasant societie, in which they shall reigne; for the glory of their bodies, which they shall put on; for the world, which they have despised; and for hel, which they have escaped. The least crown of *Austine.* eternall life shall be more worth then a thousand worlds; because they are all finite, but this is infinite. Neither is there any fear that they shall envy one anothers brightnesse; because there shall reign in them all unitie of love: By reason of that high degree of love, whatsoever happeneth to one of the elect, the rest shall as much rejoyce at, as if it were their own. There is no greater good then God, in heaven and in earth:  
There-

Therefore there can be no greater and perfecter joy, then to see and possesse God: Therefore to see God for one moment, shall go beyond all joyes: For we shall see God in himself, God in us, *Bernard.* and our selves in God. In the way of this life we have Christ with us, but hidden under the covering of the word and sacraments. We know him not here as he is: but in the life to come we shall behold him in presence, when he shall distribute unto us the bread that satisfieth for ever: As the disciples knew him not upon *the way*, but in the *Inne* at length, *when he broke bread unto them.* *Luk. 24. 35.* The heavenly Jerusalem hath no temple made with hands, neither *sunne nor moon*; because the temple thereof is eternall, and God is the light thereof. Vision succeeds in the place of faith, attainment in the place of hope, and perfect fruition in the place of love. As at the building of *Solomons temple there was heard neither the sound of ax nor hammer*: So in the heavenly Jerusalem, there is neither pain nor tribulation felt; because the materials of this temple, to wit, the *spirituall stones* are prepared by tribulation in the world long before. The *queen*

*Berthor.*

*1 King. 6. 7.*

*1 Pet. 2. 5.*

*1 King. 10. 2.*



queen that came to *Solomon* is the soul travelling to the heavenly *Jerusalem*, unto *Christ*: She entreth in with a great train of the holy angels, with gold and precious stones of divers vertues: She will wonder at the wisdom of *Christ* the King, the order of his ministers, that is, the Angels and the Saints; the fare of his table, that is, the fulnesse of eternall repast; the price and value of his clothes, that is, the bodies glorified; the beauty of his house, that is, the greatnesse of the heavenly palace; the sacrifices, that is, the multitude of divine praises: She will be turned into astonishment, and confesse she could not believe what she now seeth with her eyes. Therefore let the faithfull soul lift up her self, and consider what good things are prepared for her. Thither let the spirit be directed whither at length it shall go. In time we must strive to go thither, where at length we must remain for all eternitie. Into this glorie of the Lord shall no man enter, but he that desireth to enter. Dost thou hope to appeare hereafter before the face of the Lord? Study then after holinesse; *because he is holy*. Dost thou look for the

Bernard.

Lev.  
11. 45.

M

fellow.



fellowship of the heavenly angels? Take heed then that thou dost not by thy sinnes deprive thy self of their minsterie. Dost thou hope after things eternall? Why then dost thou so much desire things temporall? Dost thou seek for  
 Heb. 13. *a citie to come?* Why then dost thou desire here an abiding place? Dost thou  
 14. *desire to come to Christ?* Why then dost thou fear death? It is the propertie of him that would not come to Christ, to fear death. Dost thou desire to enter into the heavenly Jerusalem? Why then dost thou defile thy self with so many & such grievous sinnes? Where.  
 Rev. 21. *as it is written, that nothing which is*  
 27. *defiled shall enter in there.* Dost thou desire to enjoy at length the tree of life? Lay hold then on Christ the true tree of  
 Rev. 22. *life, by true faith in this life.* For it is  
 2. *written, Blessed are they that have their*  
 14. *robes washed in the blood of the lambe, that they may have part in the tree of life, and enter into the citie by the gates. Without, are dogs and forcerers: Beware therefore of the losse of chastitie. Without, are murderers: Take heed therefore of anger. Without, are idolaters: Beware therefore of covetousnesse. Without, are ly-*

*ars*: Beware therefore of all the malice  
 of sinne. If thou desirest to enter in to  
*the marriage of the Lambe*, desire the Rev. 19.  
 bridegrooms coming. *The Spirit and the* 9.  
*Spouse say*, COME. If thou hast not the Rev. 22.  
*earnest* of the Spirit, by which thou 17.  
 mayst cry, Come Lord: the bridegroom Eph. 1.  
 will never leade thee in unto the heaven- 14.  
 ly marriage. Thou art not the spouse,  
 if thou desirest not the coming of the  
 bridegroom. Wouldest thou have a  
 place in the *new heaven*, & the *new earth*? Rev. 21.  
 Why then dost thou so cleave unto the 1.  
 old? Wouldest thou be made partaker  
 of the Creatour? Wherefore then dost  
 thou so cleave unto the simple creatures?  
 Dost thou expect the building of God,  
*the house not made with hands*, eternall in 2 Cor.  
*the heavens*? Why then dost thou not de- 5. 1.  
 sire, that this earthly house of thy dwel-  
 ling may be dissolved? Dost thou desire  
 to be clothed? Why then dost thou not  
 provide for thy self, that thou beest not  
 found naked? If the holy Trinitie dwel-  
 leth not in thy heart by grace in this life,  
 it shall never dwell in thee by glorie in  
 the life to come. If thou hast not a taste  
 of eternall felicitie in this life, thou shalt  
 never have a full draught in the life to  
 come.

## MEDITATION XLVII.

Of the beatificall vision of God, in  
heaven.

*The saints are pilgrims here below,  
And tow'rds their countrey heaven go.*

Joh. 14.  
2. **I**N my Fathers house are many mansions;  
they are the words of our Saviour.  
Lord, I desire to see that place where  
thou hast prepared for me an everlasting  
Psal. 39.  
12. mansion: For I am a stranger and a so-  
Gen. 47.  
9. journeyer here, as all my fathers were: The  
dayes of my pilgrimage are few and evil:  
Therefore in this life, wherein I live in  
exile, I do long after my heavenly  
Phil. 3.  
20. countrey. My conversation is in heaven:  
Psal. 27.  
13. I desire to see the goodnesse of the Lord in  
the land of the living. This life passeth  
away in a shadow, my dayes are mea-  
Psal. 39.  
7. sured out, and my substance is even as  
nothing in thy sight. *What then is my  
hope? Is it not the Lord? Lord Jesus,  
when will it be that I shall come unto  
Psal. 42.  
2. thee? When shall I appeare before thy face?*  
Psal. 42.  
1. *As the heart panteth after the fountain of  
waters, so doth my soul after thee, O God.*  
Austine. Oh the true, perfect, and full joy! Oh  
joy of joyes surpassing all joy, without  
which

which there is no joy! When shall I enter into thee, that I may see my God that dwelleth in thee? Thou shalt fill me, O Lord, with the joy of thy countenance: *At thy right hand there are pleasures for evermore: I shall be abundantly satisfied with the plentifulnesse of thy house: and thou shalt give me to drink of the brook of thy pleasures: For with thee is the fountain of life.* Oh life to be desired! Oh blessed felicitie! in which the most holy Trinitie shall be the perfection of our desires, which we shall see without end, love without loathing, and praise without being weary. To see God, will surpass all joyes: To see Christ, to live with Christ, to heare Christ, will surpass all the desires of our hearts. O Jesus Christ the most sweet bridegroom of my soul, when wilt thou leade thy spouse into thy royall palace? What can there be wanting there? What to be desired, or expected, where God shall be all in all? He shall be beautie to the eye, hony to the taste, musick to the eare, balsame to the nose, and flower to the touch. *God shall be all in all, and shall distribute unto every one good things according to the desires of*

Pf : 16

II.

Psal.

36. 8.

9

Austine.

Bernard.

1 Cor.

15. 23.

his own heart: If thou desirest life, if health, if peace, if honour, God shall be there all in all. The mysteries which are now sealed up in the great doctours of the Church, shall be then revealed even unto babes. The blessed humanitie of Christ shall be there present unto us, and shall preach unto us with a most sweet voice concerning the mystérie of

Cant. 2. our salvation. *His voice is sweet, and his*

14. *face is comely: Full of grace are his lips: And*  
 Psal. 45. *he is crowned with glory and honour.* But if

2. God shall be all in all, then shall he be  
 Psal. 8. 5. fulnesse of light to the understanding,

Bernard.

plenty of peace to the will, and continuance of eternitie to the memorie.

The Sonne will satisfie the understanding with perfect knowledge, the holy Ghost will satisfie the will with most sweet love, and the Father will satisfie the memory with the remembrance of

both. Thou O God shalt be our light,  
 Augustine. *and in thy light shall we see light; that is,*  
 Psal. *we shall see thee in thy self, in the*  
 36. 9. *brightnesse of thy countenance, when*

*we shall see thee face to face. Neither shall we onely see thee, but we shall also live with thee; neither shall we onely live with thee, but we shall also praise thee;*

thee; neither shall we onely praise thee,  
 but we shall also rejoyce with thee;  
 neither shall we onely rejoyce with thee,  
 but we shall also *be like unto the angels*; Mat. 22. 30.  
 neither shall we be *like* unto the angels  
 onely, but even *unto God himself*, blessed 1 Joh. 3. 2.  
 for ever. Let the faithfull soul be here  
 astonished, and adore the mercy of her  
 Saviour. He doth not onely receive us  
 his enemies into favour, but he doth  
 also forgive our sinnes; neither doth he  
 forgive our sinnes onely, but he doth  
 also bestow righteousnesse upon us; nei-  
 ther so onely, but he doth leade us also  
 into our heavenly inheritance; yea he  
 makes us like unto the angels, and even  
 unto himself also. Oh most blessed citie!  
 Oh heavenly Jerusalem! Oh the holy  
 seat of the most holy Trinitie! when  
 shall it be that I shall enter into thy  
 temple? The Lambe is the heavenly Je- Rev. 21.  
 rusalem, to wit, *the Lambe which taketh* 22.  
*away the sinnes of the world*, and *was slain* Joh. 1. 29.  
*for them from the beginning of the world.* Rev. 13. 8.  
 When shall the time come that I may in  
 that temple worship my God, that is,  
 God in God? when will that sunne rise  
 upon me, which *enlightneth that holy* Rev. 21.  
*city*? I am yet a banished man from my 23.

countrey, but there is laid up for me an ample inheritance. To those that

Joh. 1. believe, *power is given to be made the*

12.

Rom. 8. *sonnes of God: And if we be sonnes, we*

17.

*are then heirs, heirs of God, and coheirs with Christ. Lift up thy self, O my soul, and long to come to thine inheritance.*

Psal. 16. *The Lord is the portion of mine inheritance,*

5.

Gen. 15. *and my exceeding great reward. What*

1.

*could the most ample mercie and bountie of God bestow upon us more then this? He bestows life; He bestows his Sonne; He bestows himself: And if he had any thing else greater in heaven or in earth, he would bestow even that*

Act. 17. *also upon us. In God we live, Gods tem-*

28.

1 Cor.

3. 16.

*Austine.*

*ple we are, God we possesse; here indeed in the spirit, and in a mysterie, but there in truth: There shall our hope become fruition, and there shall we not onely remain, but dwell for ever.*

## MEDITATION XLVIII.

Of the most comfortable fellowship  
of the angels in heaven.

*If thou beest here a childe of grace,  
'Mongst angels thou shalt have a place.*

**A**T the resurrection of the dead they <sup>Matt.</sup> shall neither marrie, nor be given in <sup>22. 30.</sup> marriage, but shall be like unto the angels of God in heaven. Who can worthily set forth with praises this honour of the blessed? Into whose heart hath this glorie <sup>1 Cor.</sup> of the blessed ever entred? The elect being <sup>2. 9.</sup> renewed by a glorious resurrection, shall enjoy the saving vision of God, without all fear of death, and without any spot of corruption. *I have seen the* <sup>Gen. 32.</sup> Lord face to face, and my life is preserved, <sup>30.</sup> saith the holy Patriarch. But if the sight of God for a moment could bring so great joy: What joy will it bring to see him for ever! If the sight of God appearing in the shape of man, brought salvation and life unto the soul: Certainly the seeing of him face to face shall bring life and everlasting felicitie. What then can be added to this felicitie?



What can the elect desire beside the fruition of the sight of God? And yet notwithstanding they shall enjoy the most sweet and blessed fellowship of the angels. Neither shall they onely enjoy their fellowship, but they shall be also like unto them for the nimblenesse, brightnesse, and immortalitie of their bodies. We shall be clothed with the same garment that they are; we shall

Rev. 7.  
9. *stand before the throne of the Lambe, clothed with long white robes, and sing unto the*

Judg.  
13.22. *Lord, and we shall surely die, crieth out*

Dan. 7.  
10. *Manoah: But we shall see thousand thousand angels, and yet we shall live for ever.*

*And if we shall be like unto angels, surely we shall have no cause to fear lest we be separated from them by the unlikenesse of our sinnes. We shall put off the ragged coat of our sinfull nature; and our nakednesse shall be covered with the garment of salvation, and we shall be clothed with the white robe of righteousness.*

*Austine. No man there receiveth hurt, no man*

is

is angry, no man envious; there is no flandering, no concupiscence, there is no ambition after honour and power. We shall not be laden with the burden of our sins, neither shall we be constrained to weep and wash away the spots of our sinnes with penitent teares, neither shall we have cause to fear the deadly wounds of our soul: For the *Lion* Rev. 5.  
*of the tribe of Judah hath overcome*, and <sup>5</sup>  
 through his vertue have we all overcome. Again, if we shall be like unto the angels, we shall have no desire after meat or drink. God shall be our meat, Aust.  
 with whose pleasures we shall be satisf- upon  
 fied: God shall be our meat, which the 50.  
 onely doth refresh us and is never defi- Psal.  
 cient. The blessed shall *neither hunger*, Rev. 7.  
*nor thirst any more; the sunne and the heat* <sup>16.</sup>  
*shall not scorch them*: because their mercifull Father shall feed them, and shall <sup>17</sup>  
 leade them unto the living fountains of waters. *Out of their bellies shall flow rivers* Joh. 7.  
*of living waters*: There shall be a feast <sup>38.</sup>  
 prepared of marrow and fatnesse, and Isa. 25.  
 wine clarified. We shall feast, and be merry, and sing joyfully for the joy of heart. Lord Jesus, these things shall be Mar.  
 fulfilled in spirit and in truth. *Of the* <sup>26. 29.</sup>  
 fruit

*fruit of the vine shall we drink in thy Fathers kingdome; but yet in spirit and in truth:*

Joh 6.  
63.

*For the words which thou spakest unto us are spirit and life, and thou declarest the joy of the world to come, by the language of this world. Again, if we shall be like unto the angels, we shall be free from the fear of death: For death shall be swallowed up in victory, and shall be trod*

1 Cor.  
1. 54.

*down for ever, & God shall wipe away all tears from the eyes of his people. Therefore*

Rev. 7.  
17. &  
21. 4.

*Austine.*

*there shall be joy without sorrow, which containeth everlasting joy; health without sicknesse; life without death; light without darknesse; love which shall never wax cold; joy which shall never decrease: No sighing shall be heard there; no grief felt; no sorrowfull thing seen; but there shall be joy for ever. There shall be great & certain securitie, secure quietnesse, quiet pleasure, pleasant happinesse, happy eternity, eternall blessednesse, the blessed Trinitie, the Unitie of the Trinitie, the Deitie of the Unitie, & the blessed sight of the Deitie. Lift up thy self, O my soul, and weigh with thy self the honour conferred upon us by Christ. We shall be made fellows with the companies of Angels & Archangels,*

Matt.  
22. 39.

*with*

with *thrones* and *dominions*, with *principa-* Col. 1.  
*lities* and *powers*: Neither shall we one- 16.  
 ly be fellows with them, but we shall be  
 like unto them. We shall there know  
 the angel that was appointed by God to  
 be our keeper in our life time; neither  
 shall we stand in need of his ministerie,  
 but we shall be delighted with his sweet  
 companie: We shall not desire his pro-  
 tection, but we shall rejoyce for his  
 good fellowship, and we shall behold  
 his brightnesse with eyes enlightned.  
 Again, if we shall be like unto the an-  
 gels, our frail, weak, and mortall bo-  
 dies shall be changed, and they shall  
 be made *spirituall*, nimble and immor- 1 Cor. -  
 tall. They shall be light; because they 15. 44.  
 shall be neare unto God; who *dwelleth* 1 Tim.  
*in light*, that no mortall man can approach 6. 16.  
 unto, and is covered with light as with a Psal.  
*garment*. They shall be incorruptible; be- 104. 2.  
 cause they shall be made *conformable* un-  
 to the angels, and unto the *glorified bo-* Phil. 3.  
*die of Christ*: They are *sown in corruption*, 21.  
 but they shall rise again in *incorruption*; 1 Cor.  
 they are *sown in dishonour*, but they shall 15. 42.  
 rise again in *glorie*; they are *sown in weak-* 43.  
*nesse*, but they shall rise again in *power*: It 44.  
*is sown a naturall bodie*, it shall rise again a  
*spiri-*

Dan.  
12.3.

*spirituall bodie: and it shall shine like the brightnesse of the firmament for ever. Come, Lord Jesus, and make us partakers of that glorie.*

### MEDITATION XLIX.

Of the grievousnesse of the torments  
in hell.

*If into hell thou would'st not fall,  
Be there by thoughts continuall.*

Carthe-  
nim.

**T**Hink, O devout soul, upon the grievousnesse of hell-torments, and thou shalt easily get the mastery of all wicked pleasure in sinne. There shall be the presence of all evil, and the absence of all good. What evil can be wanting to them who are punished for the greatest evil, and that is sinne? what good thing can be present to them, who are removed from the chiefest good, and that is God? There shall be the heat of fire and the freezing of cold; There shall be perpetuall darknesse; There shall be smoak and continuall tears; There shall be the terrible sight of the devils; There shall be crying for ever; There shall be drinesse, thirst, the stink of brimstone, the worm of conscience,

science, fear, grief, shame and confusion for sins made manifest to all, envy, hatred, sorrow, want of the divine vision, and losse of all hope. By the power of God the light of the fire shall be separated from the burning qualitie; the light shall serve for the joy of the saints, and the burning qualitie for the torment of the damned. It shall shine to the damned, but not as an object of comfort, that they may see it and rejoyce: But to the increasing of their miserie, that they may see and grieve the more. The sight shall be deprived of the light of the sunne, moon, and all the starres, as also of the sight of Christ and all the saints: And it shall be punished with weeping, smoak, and the sight of the devils and all the damned. The eares shall heare screechings, and frequent blasphemies of the damned, and the horrible roaring of the devils. The taste shall be afflicted with hunger and thirst, and shall be deprived of all the pleasure of meat and drink. The smell shall be tormented with the stink of brimstone. The touch shall feel the fire within and without, burning and piercing even to the marrow. The bodies

dies of the damned shall be deformed, obscured, slow, and heavie: The memorie shall be tormented with the remembrance of sinnes past; neither will she grieve so much, that she hath sinned, as that she hath lost her pleasures. One spark of hell-fire shall more torment the sinner, then if a woman should remain in labour and travail a thousand

Mat. 22.

14.

yeares. *There shall be weeping* for grief, and *gnashing of teeth* for madnesse. In the flesh they shall be tormented by the

Bernard.

worm of conscience. There is no sinne which shall not there have its proper torment. As there is nothing to be desired in the kingdome of heaven which may not be found: So in hell there is nothing found that is desired. It will nothing profit the damned there, to have enjoyed divers pleasures in their life: yea the remembrance of them shall grievously torment them. It will nothing profit the damned, to have lived here in this life in perpetuall fulnesse and drunkennesse: for then they shall not obtain so much as a little drop of water. It will nothing profit them, to have been clothed with costly garments: because they shall be covered with confusion,

Luk.

16. 24.



fusion, and have their bodies clothed with shame. It will nothing profit them, to have lived in honour: for in hell there is no honour, but continuall fighting and dolour. It will nothing profit them, to have heaped up riches in this life: because they shall be all there poore alike. They shall be removed from the beatificall vision of God. Not to see God, exceeds all the punishments of hell. If the damned which are shut up in the prison of hell could but see Gods face, they should feel no pain, no grief, no sorrow. They shall feel the wrath of God, and yet they shall never see the beatificall face of God: They shall feel punishments from his face, and yet they shall never behold his face. The furie of the Lord shall alwayes kindle the fire of eternall damnation like a river of brimstone. Neither shall they onely be removed from beholding God, but they shall be also miserably tormented by the sight of the devils: They shall feel their whips, whose commands they have followed in this life. If the sight of a seeming ghost doth almost exanimate a man in this life, what shall the horrible sight of the devils, which shall  
last

*Bernard.*

*Polycarp.*



last for ever? Neither shall they onely be compelled to be with the devils, but they shall feel themselves tormented by them for ever. If in this life by Gods permission, the devil doth so grievously afflict the saints: How grievously shall he torment the damned which are given up to his power for ever! The damned shall not onely be tormented by the devils outwardly, but by the worm of conscience also inwardly. All sinnes whatsoever they have committed, shall be set daily before their eyes: And their torture shall be so much the greater, because there remains no more the benefit of repentance. When the virgins that are prepared are entred in with the bridegroom, *the gate shall be shut* presently: Understand thou the gate of indulgence, the gate of mercie, the gate of consolation, the gate of hope, the gate of grace, the gate of holy conversion. The damned shall cry, & say to the mountains & rocks, *Fall upon us, & hide us from the wrath of the Lambe*: But their cry shall be in vain; because heaven and earth shall flee from his wrath, as it is written, *Every island fled away, and the mountains were not found*. Whatsoever is given to the elect

Mat. 25.  
10.  
Granat.

Revel.  
6. 16.

Rev.  
16. 20.

to the increafing of their glory, all that  
shall turn to the damned to the increa-  
fing of their sorrow. There ſhall be in-  
deed degrees of puniſhments: But yet  
he that feeleth leaſt torment, ſhall re-  
ceive no eaſe thereby. He that is tor-  
mented with greater puniſhments ſhall  
envy him that is tormented with leſſe.  
The damned ſhall receive no eaſe from  
this, that ſome of their kiſmen and  
friends are received into the heavenly  
palace: Becauſe the elect ſhall not grieve  
at all, that ſome of their kindred are  
gone to hell to be tormented for ever.  
So great ſhall the pain and torment be  
in the damned, that their minde can  
think upon nothing but that where-  
unto the force of pain driveth them. The  
damned ſhall hate all the creatures of  
God, they ſhall hate one another,  
they ſhall hate the holy angels, and the  
elect, and even God himſelf, but not  
in himſelf, and in his own nature, but  
in the effects of his juſtice. All the evils  
of this life are ſingle: One is troubled  
with poverty, another is tormented  
with grievous ſickneſſe; one is oppreſſed  
with hard ſervitude, another is laden  
with the burthen of reproaches: But  
there

there all at once shal be tormented with all evils. The pains there , shall be universall , in all the senses , and in all the members. In this life , hope of release mitigateth all troubles : But there is left no hope of deliverance. The punishments of hell are not onely eternall , but there is no ease so much as for a moment. And hence it is , that if all men since *Adam* to this present day , and all that are yet to be born , should live to the last day , and should suffer but one punishment in hell , as the soul that sinneth must suffer for one sinne , every portion of that punishment , which any one of them should suffer , would be greater , then all the torments , that all fellons and malefactours have ever suffered. O Lord , grant unto us , that we may think upon hell , that we never fall into it.

## MEDITATION L.

Of the eternitie of Hell-torments.

*The pains of hell do farre extend  
Beyond all times , world without end.*

**T**Hink, O devout soul, upon the eternitie of hell-torments, and thou shalt more truely understand the grievousness thereof. In hell *Paulinus.* there is a raging flame which burneth without end. The life of the damned is to die without end; the death of the damned is to live in eternall torments: For neither is the tormentour wearied, *Bernard.* neither doth the tormented die. So doth the fire consume there, that still it leaves somewhat; So are the torments there increased, that still they are renewed; So shall the damned die, that they shall alwayes live; So shall they live, that they shall alwayes die. For a man to be tormented without any end, this is it that *Isidor.* goes beyond all the bounds of desperation: For what is more grievous, then alwayes to will that which shall never be, and to nill that which shall alwayes be? The damned shall never obtain what they

they would, and shall be constrained ever to suffer what they would not. When the wrath of God shall cease, then shall the torments of the damned cease: But the wrath of God is eternall, and therefore the torments are eternall. When the damned shall truly repent, then they shall be delivered from their sins: But the time of repentance is past, and therefore there remains no hope of indulgence. When the devils shall cease to torment, then shall the damned cease to be tormented: But the furie of the devil shall never cease, therefore the torments of the damned shall never cease. When Gods justice shall be changed, then the torments of the damned shall be changed: But the justice of God is unchangeable, therefore the torments of the damned shall be eternall. The sentence of severe judgement requires, that they should never want punishment, who in this world never want sinne. It is just, that there should be no end of the punishment of the damned; because, as long as they could, they would make no end of sinning: The damned sinned in their eternitie, that is, as long as they lived: Therefore

*Gregor.*

it is just that they should be punished in Gods eternitie. Their sinne had an end, because their life had an end: But they would have made no end of sinning, but that they were forced to make an end of living, that so they might have sinned without end. The matter of hell-fire is eternall, that is, the stain of sinne: And therefore meet it is that the punishment should be eternall. The filthinesse of the finnes of the damned can never be removed out of the sight of God: How then can the greatnesse of punishments appointed for sinne be removed? Besides, sinne is an infinite evil; because it is committed against an infinite good; and Christ paid for it an infinite price: And therefore meet it is that their punishment, who die in their sinne, should be infinite. Man destroyed in himself the eternall good: And therefore in the judgement of God he doth justly fall into everlasting evil. God at the beginning *created man after his own image*, that he might live with him for ever: God by Christ reformed man after his own image, when he was fallen into sinne: He hath provided for all, means of eternall salvation; and he hath offered  
unto

Gen. 1.  
26.

unto all, the reward of eternall life: And therefore it is just, that they which would voluntarily want everlasting rewards, should be made subject to everlasting punishments. An evil will shall never be taken away from the damned: Therefore the punishment of their evil will shall never be taken away from them. The damned made choice of momentanie pleasure & finite goods, before God the infinite good; they longed after the delights of this short and flitting life, rather then the riches of eternall life: It is just therefore that they should suffer eternall punishments. Oh eternitie not to be tearmed! Oh eternitie not to be measured by any space of time! Oh eternitie not to be conceived by humane understanding! How much dost thou augment the punishments of the damned! After innumerable thousands of years they shall be compelled to think, that then is but the beginning of their torments. What a grievous thing is it to lie, though in a very soft bed, for thirtie years without moving! And how grievous shall it be then to burn in that lake of brimstone thirtie thousand thousand yeares! Oh eter-

eternitie, eternitie! it is thou alone that  
 dost increase the punishments of the  
 damned beyond all measure. Grievous Dionys.  
Caribuf.  
 is the pain of the damned for the cruel-  
 tie of the punishments; it is yet more  
 grievous for the diversitie of the pu-  
 nishments; but it is most grievous for  
 the eternitie of the punishments. There Gregor.  
in his  
Morals  
 shall be death without death, end with-  
 out end, defect without defect: because  
 death ever liveth, and the end ever be-  
 ginneth, and the defect is never defi-  
 cient. The damned shall seek life, and  
 shall not finde it: *they shall seek death, and* Rev. 9.  
*it shall flee from them.* After an hundred <sup>6.</sup>  
 thousand thousand thousand of yeares  
 they shall return without end to the  
 same punishments. The thought of the  
 continuance of their sorrow shall tor-  
 ment them more then the sense of out-  
 ward torment. What can be more mi-  
 serable then so to die that thou mayst  
 alwayes live, and so to live that thou  
 mayst alwayes die? That life shall be  
 mortiferous, and that death shall be  
 immortall: If it be life, why doth it kill?  
 and if it be death, why doth it alwayes  
 endure? What eternitie is, we do not  
 perfectly know; and it is no wonder:



For what created minde can comprehend that which cannot be measured by any time? But if thou wouldest guesse what the space of eternitie is, think upon the time that was before the world was created. If thou canst finde Gods beginning, then mayst thou finde when the punishments of the damned shall have an end. Imagine thou sawest an exceeding high mountain, which for its greatnesse exceeded heaven & earth: Imagine also that some bird every thousandth yeare should carry from this mountain one grain of the smallest dust: There might be some hope that at length after the end of many incomprehensible thousands of yeares the greatnesse of that mountain might be consumed: But it cannot be hoped that the fire of hell should ever go out. The rewards of the elect shall never be ended; therefore the punishments of the damned shall never be ended: Because as the mercy of God is infinite towards the elect, so the justice of God is infinite towards the reprobate. Imagine that the damned had so many kindes of torments, as there are little drops in the vast sea: Imagine also that at every thou-

thousandth yeare some little bird should flie thither, & suck a small-drop thereof: There might be some hope that at length the sea would be exhausted and become dry: But it cannot be hoped that the punishments of the damned should ever have an end. O devout soul, think alwayes upon the eternall punishments of the damned. To think upon hell, preserves a man from falling into hell. Have a care to repent, whiles yet there is time for pardon. What else shall the fire devour but thy *Rempis.* sinnes? The more thou heapest up sinnes, the more matter thou layest up for the fire. O Lord Jesus, which by thy passion hast made satisfaction for our sinnes; deliver us from eternall damnation. *Amen.*

## MEDITATION LI.

Of the spirituall resurrection of the  
godly.

*Doth Adam die, Christ in thee live?  
Christ shall eternall life thee give.*

**C**Hrists resurrection profits thee nothing; unlesse Christ also rise in thee. As Christ must be conceived, born, and live in thee: So also must he rise in thee. Before resurrection goes death, because none riseth again but he that is fallen: And so it fares in this spirituall resurrection. Christ riseth not in thee, unlesse *Adam* first die in thee. The inward man riseth not, unlesse the outward man be first buried. The newnesse of the spirit will not come forth, unlesse the oldnesse of the flesh be first hidden. It is not enough for thee, to have Christ once risen in thee: because the old *Adam* cannot be extinct in one moment. The old *Adam* will revive in thee daily: And thou must daily mortifie him, that Christ may begin to live in thee daily. Christ ascended not into heaven, neither entred he into his glory before he rose from death: So neither canst

canst thou enter into celestially glory,  
 unlesse Christ first rise in thee and live  
 in thee. He is not a member of the my-  
 sticall body of Christ, in whom Christ  
 liveth not: Neither shall he be brought  
 by Christ into the Church triumphant,  
 who hath not been a member of his  
 body in the Church militant. Betro-  
 thing goes before matrimonie: And  
 that soul shall not be brought in unto  
 the marriage of the heavenly Lambe,  
 which is not in this life *betrothed* to Hosea. 19.  
 Christ by faith, *and sealed by the earnest* 2 Cor. 1. 22.  
*of the holy Spirit.* Let Christ therefore  
 rise, and live in thee, that thou mayst  
 live with him for ever. *This is the first re-* Rev. 20.  
*surrection. Blessed and holy is he that hath* 5.  
*part in the first resurrection: over him shall*  
*the second death have no power.* If thou  
 wilt at the resurrection come forth unto  
 life, Christ must daily rise in thee in  
 this life. At the resurrection of Christ  
*the sunne rose*; So if Christ be spiritually Mar. 16.  
 risen in thee, the light of the saving 2.  
 knowledge of God shall rise in thy soul.  
 How can the light of the saving know-  
 ledge of God be there, where the dark-  
 nesse of most grievous sinnes still hath  
 place? *The fear of the Lord is the beginning* Psal. of 111. 10.

*of wisdom*: How then can heavenly wisdom be there, where the fear of God hath no place? But he that is destitute of the light of divine knowledge in this life, how can he be made partaker of eternall light in the life to come? The sonnes of light onely do passe unto eternall light, but the sonnes of darknesse unto eternall darknesse. Christ at his resurrection triumphed over death: So he, in whom Christ is spiritually risen, *is passed from death to life*: For he cannot be overcome by death, in whom Christ the conquerour of death doth live. Christ rising again brought with him perfect righteousness: *for he died for our sinnes, and rose again for our justification*: So he also, in whom Christ is spiritually risen, is justified from his sinnes. For how can sinne have place there, where the perfect righteousness of Christ liveth and flourisheth? Now this righteousness of Christ is applyed unto us by faith. Christ rising from the dead, got the victorie over Satan: for in his descent to hell, he destroyed his kingdom, spoiled his palace, and broke his weapons in pieces: And so also in whomsoever Christ is spiritually risen, against him

Joh. 5.  
24.

Rom. 4.  
25.

him shall not Satan prevail: for how can he be overcome of Satan, in whom Christ liveth who overcame Satan? At Christs resurrection *there was a great* Mat. 28.  
*earthquake:* So the spirituall resurrection<sup>2.</sup> with Christ is not without the earnest commotion and contrition of heart. The old *Adam* cannot be overcome without striving and resistance: Therefore Christ also cannot rise in thee spiritually without great commotion. There is no spirituall resurrection with Christ unless there be a blotting out of sinne; and there is no blotting out of sinne, unlesse acknowledgement of sinne go before; and there is no true acknowledgement of sinne without serious contrition of heart: Therefore there is no spirituall resurrection of Christ in thee, without inward contrition of heart. Holy Ezechias said, *As a lion hath he broken* Isa. 38.  
*in pieces my bones:* Behold great contri-<sup>13.</sup> tion! But he adds presently, *O Lord, so* 16  
*shall they live again, and so shall my spirit be quickned:* Thou shalt correct me, and thou shalt quicken me. Again, *thou hast* 17  
*cast all my sinnes behinde thy back:* Behold a spirituall resurrection from sinne! At Christs resurrection an angel of the Lord Mat. 28.

*descended from heaven and sat upon the sepulchre:* So if Christ be risen in thee spiritually, thou mayest rejoyce in the fellowship of the angels. Where the old *Adam* lives and reigns, there is a pleasing bed for the devil: But where Christ liveth and reigneth, there the angels rejoyce to dwell. For it is written, *There is joy in heaven over one sinner that repenteth.*

Luk. 15.  
7.

*Luther.* But where there is true repentance, there also is Christ risen spiritually. Where Christ is not yet risen spiritually, neither is there yet the grace of God; and where there is not yet the grace of God, neither is there the guard of angels. Where Christ is not yet spirituall risen, there still doth the old *Adam* reigne; and where the old *Adam* doth reigne, there doth sinne also yet reigne; and where sinne doth reigne, there the devil doth reigne: And what communion can there be between the blessed angels and the

Luk. 24.  
15.

devil? Christ after his resurrection presented himself alive unto his disciples: So if thou beest made a partaker of the spirituall resurrection by faith, shew thy self to be a lively member of Christ by love, A man is not judged to be alive, unless he shew forth outwardly the acti-

ons



ons of life. Where Christ is, there is also the holy Spirit; where the holy Spirit is, there he inciteth and moveth to every good work: because *they which are* Rom. 8. *led by the Spirit of God, are the sonnes of* 14. *God.* If therefore *we live in the Spirit*, let Gal. 5. *us also walk in the Spirit.* The light of the 25. sunne doth every way disperse the brightnesse of his beams: So the light of faith doth every way diffuse the heat of love. Take light from the sunne, and thou mayest separate love from true faith. Sinnes are dead works: If thou walkest in *dead works*, how dost thou Heb. 9. live in Christ, and Christ in thee? Sinnes 14. belong unto the old *Adam*: If the old *Adam* doth still reigne in thee, how art thou spiritually risen with Christ? Sinnes belong to the old flesh: If thou walkest in the old flesh, how doth the new man live in thee? Raise us up, O good Jesus, from the death of sinne, that we may walk in newnesse of life. Let thy death kill the old *Adam* in us, and let thy resurrection raise up the inward man unto life. Let thy blood wash us from our sinnes, and let thy resurrection put upon us the robe of righteousness. After thee, the true life, do we pant and breathe;



298      G E R A R D S &c.

breathe, being dead in sinne: After thee,  
the true righteousnesse, do we pant  
and breathe, being turned away from  
thee by sinne: After thee, the true sal-  
vation, do we pant and breathe, being  
condemned for our sinnes. Quicken us,  
justifie us, and save us. A M E N.

Glorie be to G o d.

F I N I S.

# GERARDS

## PRAYERS:

*Or,*

### A DAILY PRACTISE

#### OF PIETIE.

*Divided into foure parts.*

- 1 Of Confession of finnes.
- 2 Of Thanksgiving for benefits.
- 3 Of Petitions for our selves.
- 4 Of Supplications for our neighbours.

*Written originally in the Latine tongue by*

JOHN GERARD Doctor in Divi-  
nitie and Superintendent of  
HELDBURGE.

Translated and revised

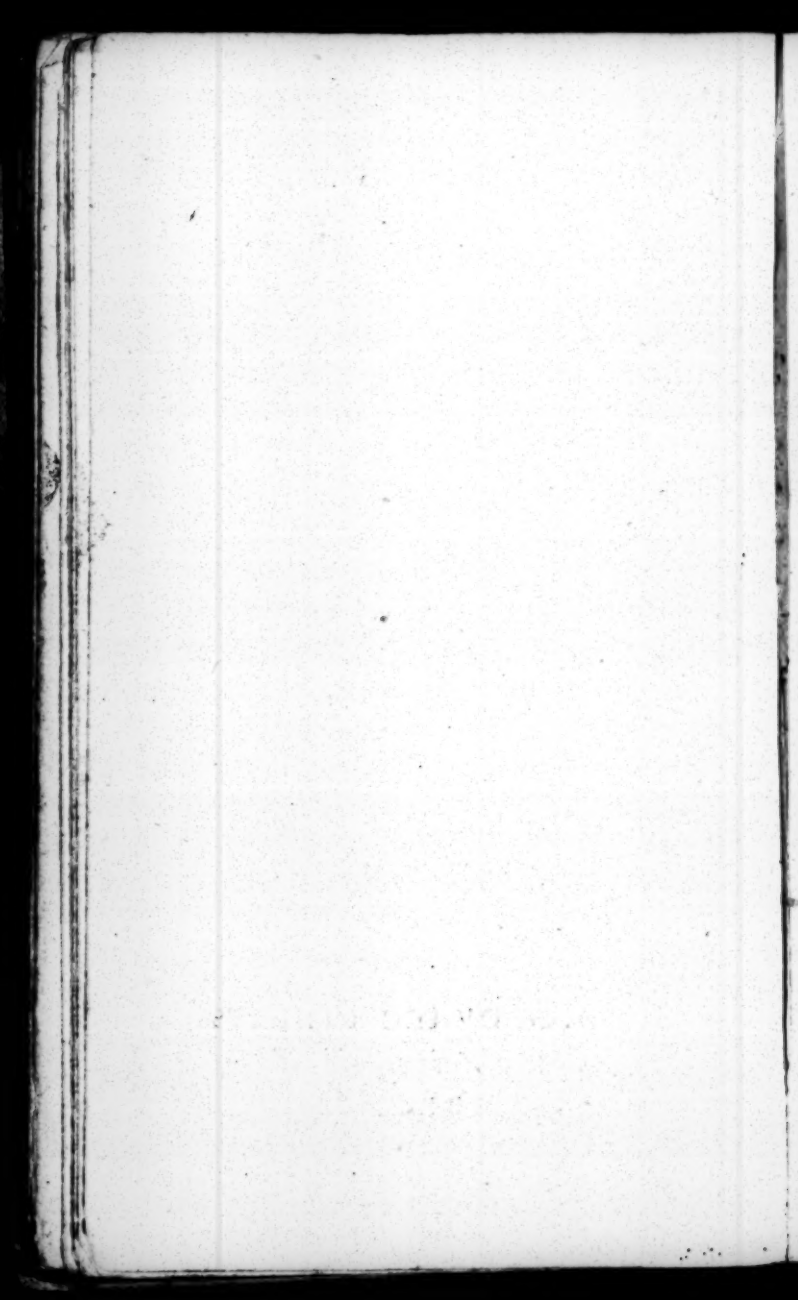
By RALPH WINTERTON  
Fellow of Kings Colledge,

*The fifth Edition.*

Whereunto is added a morning  
and evening prayer for a familie.

Printed by the Printers  
to the *Vniversitie* of  
CAMBRIDGE.

1644.



T O  
T H E V E R T U O U S  
G E N T L E W O M E N

*Mrs Anne Henshaw, Mrs Elizabeth Dilk,  
and Mrs Helen Proby, (the daughters of Mr Milliam  
Bonham late Citizen of London, now Citizen of the Ce-  
lestiall Ierusalem) health and happinesse.*



Vertuous Gentlewomen, It was the respect  
which I owed unto your father, and to your  
fathers house, that first moved me to tran-  
slate *Gerards Prayers*, and being translated  
to dedicate them unto you: But the Sta-  
tioner (whom I would not name, because he is dead;  
& yet I must name, for fear lest by my silence I may seem  
to wrong others) *Richard Iackson* of Fleetstreet, to  
whose trust I committed the book to be printed, usurped  
the dedication, and obtruded it upon a Religious Coun-  
tesse, whose name for honour I conceal. Hereupon I  
committed it unto the presse at Cambridge, being first  
purged from innumerable errata's. Since *Iacksons* death,  
the copie it seems came to one *Williams* his hands Sta-  
tioner in Popes-head-alley. With him I had conference,  
as one desirous to restore unto you what of right be-  
longed unto you: But in stead of satisfaction I received  
nothing but ill language. To conclude, I bad him, if he  
thought good, go on to do you wrong: but I promised  
withall that you should finde one to do you right as  
long as I lived. In part I hope I have made good my  
promise. If you accept of this my service as a scholars  
New-yeares-gift (for so the time of the Edition makes  
it) I have my desire, and shall alwayes remain

*A true lover of your familie*

R. W I N T E R T O N.  
From Kings Colledge in Cambridge  
January 1, 1644.

Pray alwayes , Luke 18.

**D**Istressed soul , if thou conceiv'st what 'tis  
To mount unto the tower of endlesse blisse ,  
Embrace this work ; it reacheth to the skie ,  
And higher , if beyond it ought do lie.  
Mans dull capacitie , weak humane sense ,  
Wide worlds expansion , starres circumference ,  
Cannot it comprehend : Prayer presseth even  
To Gods pavilion , to th' imperiall heaven.  
That is the golden chain fixt to Gods care :  
Knock , and hee'l open ; call , and he will heare.  
This surely , this is blessed Jacobs ladder ,  
On which our souls climbe by Christ to Christs  
Father.

Faith is prayers chief attendant , Christ the way ;  
Gods Spirit both moves , and helps us how to pray :  
True love admittance gains , humble confession  
Both helps devotion , and procures remission.

Edmund Sheaf.



**I**F loathed ulcers do thy soul possesse ;  
See , see a med'cine , hither make redresse :  
Or if tentations , fears , or future harms ;  
'Gainst such assaults receive these pow'rfull charms :  
These prayers may prove , if well these prayers thou  
note ,  
'Gainst those a balm , 'gainst these an antidote.

Thomas Bonham.



**T** He sunne doth shine , the blinde man doth not  
see :

Light is but dark , if eye-sight none there be.  
Gerard to Latines gave a glorious light ,  
But in our English Hemisphere 'twas night :  
Th' eclipse is past , night gone , 'tis now high day ,  
Gerard hath learn'd ith' English tongue to pray.

Francis Winterton.



**A** Margarite's a precious thing :  
But he that hath no skill  
Esteemeth it no more then that  
the cock found on the hill.

A candle lights not if it be  
in lanthorn dark conceal'd :  
But turn the lanthorn , and there is  
an usefull light reveal'd .  
The Englishman knew not the worth  
of Gerards Margarite :  
But now it is in English priz'd ;  
there's profit and delight.  
The lanthorn's turn'd , the light appears  
which was before conceal'd :  
And now there's English , none so blinde  
to whom 'tis not reveal'd .

John Noare.



T H E  
D I S P O S I T I O N  
and Method of this daily  
Practise of Pietie.

**T**His practise of pietie is reduced to foure heads, according to the number of the objects about which it is employed: For we must every day weigh and consider with our selves

1 The grievousnesse of our sinnes: and ask pardon thereof for Christs sake.

2 GODS benefits: for which we must offer humble and hearty thanksgiving.

3 Our own necessities: where we must pray for conservation and increase of the gifts of the Holy Spirit, and for a spirituall victorie in all tentations.

4 Our neighbours necessities: where we must pray for all things needfull for them, for this life, and that which is to come.

# THE FIRST PART.

Of Confession of finnes.

The Argument.

*The meditation of our finnes comprehendeth in it these two heads, of originall and actuall finnes. Actuall finnes are committed in thought, word, and deed: By the committing of evil, and by the omitting of good: Against GOD, our neighbour, and our selves. The offences of our youth are many, and our daily infirmities many. We are often tempted of the flesh, and we do often yield unto it. We partake many times in other mens finnes: and in many things we are defective ourselves. We are convicted of our finnes by all the creatures: and we behold the severitie of GODS anger against our finnes, in the passion and death of CHRIST.*

P R A Y E R I.

*He weigheth and considereth the grievousnesse of originall sinne.*

**H**oly God; and just Judge! I know that *I was conceived and* Psal. 51.  
*born in sinne*: I know that I was<sup>s</sup>  
formed of *unclean seed* in the Job 14.  
wombe of my mother: That poyson of<sup>4</sup>  
sinne hath so corrupted and putrified  
my



306 my whole nature, that no facultie of my  
soul is free from the contagion there-  
of. That holy pledge of the divine i-  
mage, which was committed unto me  
in our first father, is perished in me.  
There is no power at all in me, to begin  
to come unto the saving knowledge of  
thee, the fear of thee, confidence in  
thee, and love of thee. There remains  
no sufficiencie in me, to perform obe-  
dience unto thy commandments. My  
*Rom. 7. 23.* will is averse from thy law: and the law  
of sinne in my members, being repugnant to  
the law of my minde, makes my whole na-  
ture become corrupt and perverse. I  
*wretched and miserable man* do feel the  
power of sinne cleaving fast to my mem-  
bers: I do feel the yoke of wicked con-  
cupiscence grievously pressing me. For  
although I am regenerate, and renewed  
*Tit. 2. 5.* by the spirit of grace, in the laver of bap-  
tisme; yet am I not as yet wholly free  
from the yoke and captivitie of sinne.  
For that root of bitternesse, which lieth  
hidden in me, doth alwayes desire to  
put forth new branches: The law of  
sinne reigning in my flesh, doth strive  
to captivate me: I am full of doubts,  
distrust, and desire of mine own ho-  
nour:

Part I.      *Practise of pietie.*      Confession,  
 nour: *Out of my heart proceed wicked co-* 307  
*gitations: Filthy thoughts defile me* <sup>Mat. 15.</sup>  
*throughout in thy sight: Out of that* <sup>19.</sup>  
*poysoned fountain flow forth rivers of*  
*poyson. Enter not therefore into judge-* <sup>Psal.</sup>  
*ment with thy servant, O Lord; but be* <sup>143. 2.</sup>  
*propitious unto me, according to thy great* <sup>Psal. 51.</sup>  
*mercy: The deep of my miserie, calleth* <sup>1.</sup>  
*upon the deep of thy mercy. For this un-* <sup>Psal. 42.</sup>  
*cleannesse & filthinesse of my polluted* <sup>8.</sup>  
*nature, I offer unto thee the most sacred*  
*conception of thy Sonne. For me he was* <sup>Isa. 9. 6.</sup>  
*born: For me therefore he was con-*  
*ceived. For me he was made sanctification,* <sup>1 Cor.</sup>  
*and righteousness: For me therefore he* <sup>1. 30.</sup>  
*is become purification and cleanness.*  
*Through him, & for him, thy Sonne,*  
*have mercy on me, O thou most highest:*  
*And set not in the light of thy countenance* <sup>Psal. 90.</sup>  
*that hidden corruption that cleaveth to* <sup>8.</sup>  
*my nature; but look upon thy beloved*  
*Sonne my mediatur, and let his most*  
*holy and immaculate conception suc-*  
*cour my miserie, Amen.*

PRAYER

## P R A Y E R II.

*He recalls to our memorie the sinnes of our youth.*

Psal. 25.

7.  
Jer. 31.

34.

Gen. 6.  
5.Pro. 24.  
16.

**H**Oly God, and just Judge! Remember not the offences of my youth, and call to minde no more my sinnes that are past. How many venomous fruits hath the vicious root of concupiscence, that is inherent in me, brought forth! In my childhood what an innumerable brood of actuall transgressions hath the evil of originall sinne hatched. *The very thoughts of my heart are wicked and perverse*, even from my childhood; yea, even from my tender infancie: For when I was an infant but of one day, I was in no wise innocent before thee. As many as the dayes of my life are, so many offences do burden me; yea many more by farre in number, seeing that the *just man falls seven times* in one day: But if the just fall seven times in one day, then I wretched and unjust man, without doubt have fallen seventy times seven times. As my life hath increased, so hath the web of my sinnes increased: and as much as hath been added to my life by thy

thy bounty; so much hath been added 309  
 to the course of my sinnes, by the wickednesse of my corrupt nature. I examine my life that is past: and what else do I behold, but a filthy stinking cloak of sinne? I attend unto the light of thy precepts: and what do I finde in the course of my yeares that are past, but darkness and blindenesse? The tender flower of my youth ought to have been crowned with vertues, and offered to thee for a sweet savour: The best part of my age past did owe it self unto thee the best Creatour of nature: But the dirty filth of my sinnes hath most foully polluted the flower of my age, and the stinking mud of my offences hath in a wonderfull and miserable manner defiled me. The first age of man is amongst all the rest the fittest for the service of God: But I have spent a good part thereof in the service of the devil. The memory of many sinnes, which the unbridled loosenesse of my youth hath committed, is set in my sight: and yet there are many more which I cannot call to memory. *Who knows how oft he of-* Psal. 19.  
*sendeth? cleanse thy servant from secret faults.* 12.  
 For these offences of my youth, I offer  
 unto

310 unto thee (holy Father) the most holy obedience, and perfect innocency of thy Sonne, who was *obedient to thee unto death, even the death of the crosse. When he was but a childe of twelve yeares old*, he performed holy obedience unto thee, and began to execute thy will with great alacritie. This obedience I offer unto thee (just Judge) for a price and satisfaction for the manifold disobedience of my youth. *Amen.*

## P R A Y E R III.

*He reckons up our daily falls and slips.*

**H**Oly God, and just Judge! There is no man innocent in thy sight, no man free from the spot of sinne. And I am bereaved of that glory, which I should bring with me to judgement: I am stripped of that garment of innocencie, with which I ought to appeare arayed before thee. *Seven times, yea and oftener every houre I fall: seventie times seven times I sinne every day. The spirit indeed is sometimes ready, but the flesh is alwayes weak: The inward man flourisheth, and is strong; but the outward man languisheth, and is weak: For I do*

*not*

*not the good that I would, but the evil that I would not.* How often do vain, wicked, 311

and impious cogitations arise in my heart! How often do vain, unprofitable, and hurtfull words break forth! How often do perverse, wicked, and ungodly actions pollute me! *All my righteousness is* I sa. 64.

*as the cloth of a menstruous woman:* There-<sup>6</sup>.

fore I dare not plead for my righteousness before thee: But I humbly prostrate my self before thy most just tribunall, and out of the deeps do I cry unto thee. *Lord, if thou shalt decree to impute* Psal.

*sinne, who shall abide it? If thou wilt enter* I 30. 3. Psal.

*into judgement, who shall stand?* If thou I 43. 3.

wilt call me to appeare according to the severitie of thy justice, how shall I come before thee. *If thou wilt exact a strict account of my life, I shall not be able to answer* Job 9. 3.

*thee one for a thousand.* Therefore my mouth is stopt, and I acknowledge before thee, that I have deserved eternal torments; and withall I confesse with teares, that thou mayst justly cast me into prison for ever. Therefore for these daily sinnes of my life, I offer unto thee (holy Father) the most precious bloud of thy Sonne, which was poured forth on the altar of the crosse, which washeth

312 washeth me from all my finnes. My sins which leade me captive, are many in number, and most powerfull: But the ransome of thy Sonne is much more precious, and of more efficacy. Let that most perfect, plenarie, and holy price payed by Christ, obtain for me remission of finnes. *Amen.*

## P R A Y E R I V.

*He examines our life according to the rule of the first table of the commandments.*

Exod.  
20. 1.

**H**Oly God, and just Judge! Thou gavest unto us thy *Law in mount Sinai*, and thou wouldest have it to be the rule of all our actions, words, and thoughts: That whatsoever is not squared by it, should in thy judgement be accounted sinne.

As often as I look upon that most cleare glasse, I perceive mine own filthinesse, and tremble every part of me. I ought to love thee (O my God) above all things: But how often do I love the world, and forget the love of thee! I am bound to fear thee (O my God) above all things: But how often do I consent to sinne, and let thy fear slip out of



of my memorie! Thou requirest, that I 313  
should trust in thee (O my God) above  
all things: But how often in adversitie  
doth my soul waver, and anxiously and  
carefully doubt of thy fatherly good-  
nesse! I am bound to obey thee (O my  
God) with all my heart: But how often  
doth my refractory flesh resist the re-  
solution of obedience, *and leade me cap-* Rom. 7.  
*tive into the prison of sinne!* My cogitations <sup>23.</sup>  
ought to be holy, my desires pure and  
holy: But how often is the quiet state  
of my minde troubled with vain and  
impious cogitations! I ought to call  
upon thee (O God) with all my heart:  
But how often doth my minde wander  
in prayer, and doth anxiously doubt,  
whether her praiers be heard or no!  
How often am I remisse in prayer, and  
demisse in conceiving confidence! How  
often doth my tongue pray, and yet I  
do not *worship thee in spirit and in truth!* Joh. 4.  
How profound oblivion of thy benefits <sup>23.</sup>  
doth seize upon me! Thou dost daily  
poure thy benefits upon me in a loving  
manner; and yet I do not daily return  
unto thee thanksgiving. How cold is  
my meditation of thy immense and in-  
finite gifts bestowed upon me! What  
O slender



314 slender devotion is there for the most part in my heart! I use thy gifts, and yet I do not praise thee who art the giver. I stick in the rivers, and come not to the fountain. Thy word is *the word of spirit and life*: But I through sinne and corruption have destroyed the work of thy holy Spirit within me. The sparks of a good resolution often inkindled, I as often extinguish: and yet I do not sue to thee for increase of thy gifts. For these and all other my finnes and defaults, I offer unto thee (O my God) the most pure and perfect obedience of thy Sonne, who loved thee in the dayes of his incarnation most perfectly with his whole heart, & cleaved unto thee most firmly with all his soul: in whose deeds, words, & thoughts, there was found no blot of sinne, nor spot of the least offence. That which I want, by faith I draw from his fulnesse. Therefore for this thy wel-beloved Sons sake, have mercie, Lord, upon thy servant. *Amen.*

Joh. 6.  
51.

Isa. 53.  
9.

## P R A Y E R V.

*He considereth our life according to the rule  
of the second table of the commandments.*

**H**Oly God, and just Judge! It is thy eternall and immutable will, that I should *honour* with due respect Exod. 20. 12. my *parents*, and the magistrates: But how often do I think too meanly of their authoritie! How often do I in heart refuse to obey them! How often do I traduce their infirmities! O how often do I omit by serious prayers to further their safetie! I often cherish anger conceived against them, whereas I ought with patience to submit my self unto them. Thy sacred will requires that I should do good to my neighbour in all things, to my power: But how often doth it irk me to do him good! How doth it go against my stomack to forgive him! How often am I solicited by my flesh, to anger, hatred, envy and brawling! How often doth the fire of my angry heart burn within me, although contentious words be not heard without! Thy holy will requires that I should  
O 2 live

316 live chastly, modestly, and temperately:  
But how often hath the love of drunkenness and lust, made my soul captive to sinne! How often do fires of lust flame within me, although my outward members be restrained! *He that looketh upon a woman to lust after her, hath already committed adultery with her in his heart*, saith the Text: How often therefore in the sight of God do we commit adultery! The inordinate and immoderate use of meat, drink, and wedlock, often steals upon us, and makes us appeare guilty before thee; if thou wouldest enter into judgement with us. Thy holy Writ requireth, that in bargaining I deceive not my neighbour in any sort, but that I rather further, and procure his good; that I traduce not his faults, but rather cover them with the cloak of charitie; and that I do not censure him rashly & unadvisedly: But how often do I seek mine own profit by injustice! how often do I spend my judgement rashly upon my neighbour! Thy holy will requires, that my spirit, minde, and soul be free from concupiscence: But how often doth my flesh sollicite me to sinne, and contaminateth my spirit with wicked

con-

Mat. 5.  
28.

concupiscences! As a fountain doth a- 317  
 bound with continuall bubbling of water:  
 So doth my heart alwayes swell with  
 evil concupiscence. For these, and all  
 other my sinnes and defects, I offer  
 unto thee (most holy Father) the most  
 perfect obedience of thy Sonne, who  
 loved all men with *perfect love*, and in Isa. 53.  
*whose mouth was found no guile*, in whose 9.  
 words and deeds no aberrations, no 1 Pet. 2,  
 corruption in nature. To this propi- 22.  
 tiation I flee with true faith, and *by faith* Rom. 3.  
 I suck out of his wounds, as much as is 28.  
 sufficient to justifie me, and save me.  
 Have mercie on me, my God, and my  
 Father. *Amen.*

P R A Y E R VI.

*He sheweth that we often partake in other  
 mens sinnes.*

**H**Oly God, and just Judge! Thou  
 hast committed unto me, not  
 onely the care of mine own soul,  
 but also the care of my neighbours: But  
 how often doth my neighbour through  
 my negligence suffer great losse of god-  
 lineffe! How often do I neglect freely  
 and boldly to chide him, when he sins!

318 How often do I, being hindred either by favour or fear, reprove him for his sins more slightly then I ought! In pouring out *prayers* for his salvation, I am too remisse; in reprehending his sins, I am too-too timorous; in furthering his salvation, I am too slothfull: inso-

<sup>1 Tim.</sup>  
<sup>2.1.</sup> much that thou mayest justly *require at my hands the bloud of my neighbour that perisheth*. If there were in me a perfect and sincere love of my neighbour, surely from thence would proceed freedome in reprovng of sinne. If the fire of sincere charitie did burn in my heart, surely it would break forth more clearly into the spirituall incense of prayers to be made for the salvation of my neighbours. For a man to pray for himself, it is a duty of necessity: But to pray for the salvation of his neighbour, it is a deed of charity. As often therefore as I neglect to pray for the salvation of my neighbour, so often I condemn my self for the breach of the commandment of the love of my neighbour. My neighbour dies the death of the body, and sorrow fills all with lamentation and mourning; when as yet the death of the body brings no hurt to a godly man, but

Ezek. 3.  
21.

but rather gives him a passage into a celestiall countrey: My neighbour dies the death of the soul, and behold, I am nothing troubled at it; I see him die, and grieve not at all; when as yet sinne is the true death of the soul, and brings with it the losse of the inestimable grace of God and eternall life. My neighbour delinquisheth against the king, who can onely kill the body; and behold, I seek by all means his reconciliation: But he sinneth against the King of all kings, *that can cast both body and soul into hell-fire*; and yet I behold it in security, and consider not that this offence is an infinite evil. 319

My neighbour stumbles at a stone; and I runne presently to save him from a fall, or otherwise to raise him up, if he be fallen: He stumbles at the *corner stone* of our salvation; and behold, I securely passe by it, and labour not with care and diligence to lift him up again. Mine owne sinnes are grievous enough: And yet I have not been afraid to participate in other mens sinnes. Be propitious (O God) unto me great sinner, and overburdened. To thy mercy I flee in Christ, and through Christ promised

320 mised unto me, I come unto this Life, being dead in sinne; I come unto this Way, having gone astray in the path of sinne; I come unto this Salvation, being by reason of my sinne guilty of damnation. Quicken me, guide me, and save me, thou which art my Life, my Way, and my Salvation for ever and ever. Amen.

## P R A Y E R VII.

*He sheweth that we are many wayes convinced of sinne.*

Luke  
15. 18.

19.

**H**Oly God, and just Judge! If I look up to heaven, I think with my self, that I have many wayes offended thee my God and Father: *I have sinned against heaven and before thee; I am not worthy to be called thy sonne.* If I look down upon the earth, I think with my self, how I have abused thy creatures by my sinnes: I have infinitely abused not onely the darknesse of the night, but also the light of the day to work works of darknesse. If I look upon the examples of sinners, upon whom thou in thy just judgement hast inflicted punishment, I finde that the weight of my

my sins will counterpoise theirs. If I 321  
look upon the examples of the saints,  
I finde that I come farre short of them  
in my holy service of thee. If I think up-  
on the angel my keeper, I finde that  
often I put him to flight by my sinnes.  
If I think of the devils, I finde that I  
have often given place to their sugges-  
tions. If I weigh with my self the rigour  
of thy law, I finde that my life is many  
wayes irregular. If I look upon my self,  
I finde that the very cogitations of my  
heart do accuse me before thy judge-  
ment. If I think upon the houre of death Rom. 6.  
to come, I finde that it is the just reward 23.  
of my sinnes, and (unlesse thou of thy  
mere mercie for Christ his sake shalt  
receive me) the gate and entrance into  
everlasting death. If I think upon the  
judgement to come, I finde my deserts  
such, that thou mayst justly call me to  
the most exact account, and punish my  
sinnes according to the strict severitie  
of thy law. If I think upon hell, I finde  
that I have deserved by my sinnes the  
most just punishment there. If I think  
upon eternall life, I finde that I have by  
my sinnes justly fallen away from all  
hope of attainment. All things therefore



322 convince me of my sinnes : Onely thou,  
O my God, be not thou extream against  
me. To Christ thy beloved Sonne my  
onely mediatur I betake my self: By  
him I most firmly believe I shall obtain  
thy grace and remission of my sinnes.  
Thy creatures accuse me; the book of  
my conscience accuseth me; both the  
tables of thy divine law accuse me; Sa-  
tan accuseth me day and night: But  
take thou upon thee my patronage, O  
sweet Jesus. To thee the poore man is  
left bereft of all solace of the creatures.  
All my refuge is placed in thy satisfac-  
tion for my sinnes, and in thy inter-  
cession at the right hand of the Father  
for me. My soul, take thou the wings of  
the morning, and, like a *dove*, hide thy  
self *in the clefts of the rock*, that is, in the  
wounds of Christ thy Saviour. Hide thy  
self in this *rock*, till the anger of the  
Lord be passed by: and thou shalt finde  
rest, and thou shalt finde protection,  
& thou shalt finde deliverance therein.  
*Amen.*

Cant. 2.  
14.

## P R A Y E R VIII.

*He by the effects of contrition argues us to be convicted of the hainousnesse of sinne.*

**H**Oly God, and just Judge! My heart is contrite and humbled, my spirit is heavy and in a great strait, by reason of the burden of my sinnes wherewith I am oppressed. The courage of my heart hath failed, and the sharpnesse of my eyes is decayed. My heart is pressed, and from thence gush out teares: My spirit is oppressed, and I forget to take my bread: My heart is wounded, and from thence gusheth out blood, and a fountain of teares. *Who knows how oft he offendeth?* Psal. 19. 12. Who knows the sorrow of the heart, that is in a great strait by reason of offences? *My soul is dry and broken in pieces, and thirsteth after the fountain of life.* Psal. 42. O Christ feed me with the dew of thy Spirit of grace. My heart that is in a great strait sigheth unto thee: O thou true joy, give unto me peace and quietnesse of heart, that *being justified by faith, I may have peace with God.* Rom. 5. 1.

My heart condemneth me: But do thou, 1 Joh. 2. 20. absolve

324 absolve me, who art greater then my heart. My conscience accuseth me: But do thou absolve me, who hast fastned to the crosse *the hand-writing* of my conscience. I offer unto thee (O my God) my *contrite* and humbled *heart*, for a most acceptable sacrifice: I offer unto thee my sighs, as the messengers of true and serious contrition: I offer unto thee my teares, as abundant witnesses of my unfeigned grief. In my self I despair: In thee is my trust. In my self I faint: In thee I am refreshed. In my self I feel straitnesse: In thee again I finde enlargement. I am troubled and *burdened* overmuch: Thou shalt refresh me, and give rest unto my soul. *One deep calleth upon another*: The deep of my misery calleth upon the deep of thy mercy. *Out of the deeps do I cry unto thee. Cast thou my sinnes into the deep of the sea. There is no soundnesse in my flesh by reason of thy anger: neither is there any rest to my bones by reason of my sinnes: For mine iniquities are gone over my head, and become too heavy for me. Cure my soul thou heavenly Physician, that I be not swallowed up of eternall death. Take the burden of my sinnes from me, thou that hast taken it upon thy self on the*

Col. 2.

14.

Psal. 51.

17.

Mat. 11.

28.

Psal.

42. 7.

Psal.

130. 1.

Mic. 7.

19.

Psal. 38.

3.

Part I.      *Practise of pietie.*      Confession.  
the crosse, that I despair not under the      325  
intolerable burden thereof. Have mercy  
on me, thou fountain of grace and  
mercy. *Amen.*

P R A Y E R      I X.

*He declareth the number and greatnesse of  
Gods benefits unto us, and the grievous-  
nesse of our sinnes,*

**H**Oly God, and just Judge! By how  
much the more benefits thou hast  
bestowed upon me, by so much  
the more I grieve, that I have so often  
displeased thee so loving a Father. As  
many gifts as thou hast heaped upon  
me, so many bonds of love hast thou  
sent over unto me. Thou wouldest have  
bound me unto thy self: But I have for-  
gotten thee and thy beneficencie, and  
linked sinne unto sinne. *Father, I have* Luk. 13.  
*sinned against heaven, and before thee: I* 19.  
*am not worthy to be called thy sonne: make*  
*me as one of thy hired servants.* I am alto-  
gether displeased with my self: Make  
thou me altogether to please thee. Thy  
large bounty, and wonderfull patience, Rom. 2.  
have often invited me to repentance: 4.  
But hitherto I have been backward to  
come.

326 come. Thou hast often called me (O most bountifull God) by the preaching of thy word, by the teaching of thy creatures, by the punishment of the crosse, and by inward inspiration: But I have stopped the cares of my heart altogether at thy call. All the faculties of my soul, all the members of my bodie are thy gifts: I ought therefore with all the powers of my soul, and parts of my bodie, be ready to do thee all holy service, which is due unto thee: But I have made them (the more is my grief) the weapons of iniquitie and unrighteousnesse. The breath which I fetch is thine; the aire which I suck in is thine; the sun, whose light I see daily, is thine: All these ought to have been unto me as furtherances and instruments to sanctitie of life: But I have abused them, the more is my grief, to the slavery of sin. Thy creatures I should have used to the glory of thee the Creatour: But I have wickedly abused them to thy dishonour. In the light of the sunne I should have *put on the armour of light*: But therein have I committed the works of darknesse. How much soever is added unto my life, comes all from thy bounty:

Rom.

13. 12.

ty : Therefore my whole life ought to 327  
be employed in thy service, on whom it  
doth wholly depend ; and yet I have  
scarce bestowed the least part thereof in  
thy service. As many good inspirations  
as I have felt within me , so many hand-  
maids of thy grace hast thou sent as am-  
bassadors to invite me most lovingly to  
return unto thee by true repentance:  
But alas , how often have I stubbornly  
refused to give them audience ! But yet  
receive him, who now at length returns  
unto thee with sighing and a contrite  
heart. Sprinkle me with the blood of  
thy Sonne , that so being *purged from all* 2 Cor.<sup>1</sup>  
*the pollutions of the flesh and the spirit ,* 1 7.<sup>1</sup>  
*may become whiter then snow ,* and with Psal. 51.  
all thy elect praise thee in the heavenly 7.  
Jerusalem world without end. Amen.

## P R A Y E R X.

*He considereth the severitie of Gods anger a-  
gainst our sinnes , in the death and passion  
of Christ.*

**H**Oly God , and just Judge ! I be-  
hold thy Sonne hanging upon  
the crosse , and pouring forth  
plentifull rivers of blood: I behold him;  
and

328 and behold for very terrour, I faint altogether. My finnes are those iron nails with which I have boared his hands and his feet. My finnes are those pricking thorns with which his most sacred head (which is to be revered of the angelicall powers) was crowned. My finnes are those stinging thongs, with which his most pure bodie (the proper temple of Divinity) was scourged. A cruell

Gen. 37. 33. *wilde beast hath torn in pieces the heavenly Ioseph*, and embrued his coat with his blood. Miserable sinner am that wicked beast: for my finnes did make an assault, and rush upon thy most beloved Sonne.

W. 43 5. If thy most obedient Sonne is so vexed and troubled for other mens finnes: what cause hath the undutifull and disobedient servant to fear in regard of his own finnes! The wounds of my soul must needs be great indeed and mortall; whenas thy onely-begotten Sonne is so miserably smitten for to cure them. The disease of my soul must needs be great indeed and mortall, whenas the heavenly Physician, and life it self, doth die upon the crosse to cure it. I see the torment of his most holy soul: I heare the miserable exclamation of my most holy

holy Saviour upon the crosse. For me 329  
it is he is so vexed: it is for my sinnes  
that he complaineth *that he is forsaken of* Mat. 27.  
*God*. If the weight of other mens sinnes <sup>46.</sup>  
doth so exceedingly presse the Almighty  
Sonne of God, that it wrings from him  
abloudy sweat: How intolerable shall  
the anger of God be, and how unmea-  
surable shall be his wrath against the  
unprofitable servant! O thou dry and  
unhappy wood, that hast alwayes served  
as a slave the everlasting fire of hell!  
What must thou fear, when thou seest  
these things come to passe in the green  
wood! Christ is the green tree; In the  
root of his divinitie, in the love of his  
humanitie, in the boughs of his vertues,  
in the leaves of his holy words, and in  
the fruit of his good works. He is the  
cedar of chastitie, the vine of joyful-  
nesse, the palm of patience, and the  
olive of mercie. But if the fire of the di-  
vine anger inflames this green tree of  
life: How much more shall it consume  
the sinner like dry wood for his unfruit-  
full works! In what capitall and bloudy  
letters are my sinnes ingraven in the  
bodie of Christ! How conspicuous (O  
thou most just God) is thine anger a-  
gainst



330 gainst mine iniquities ! How strait must that captivity needs be in which my soul was held, when so precious a ranfome was paid for her delivery ! How great must the stains of my sinnes needs be, when rivers of bloud flow down from the body of Christ to wash them away ! O thou most just God, and yet most mercifull Father, consider what indignities thy Sonne hath suffered for me ; and forget the wicked works of me thy unworthy servant. Behold the profunditie of his wounds ; and overwhelm my sins in the profound sea of thy mercy. *Amen.*

# THE SECOND PART.

331

## Of thanksgiving for benefits.

### The Argument.

*The meditation of Gods benefits, doth gather out of the garden of nature, & of the Church, sundry, and those most fragrant flowers of divine gifts: and recreating it self with the odour thereof, offereth again to God the sacrifices of the lips, for a savour of sweet smell. Now the immense and innumerable benefits of God may be divided according to three articles of our Christian faith; God hath created, redeemed, and sanctified us. He heapeth his benefits on us in this life, and hath promised greater unto us in the life that is everlasting. He confers upon us the gifts of the minde, of the body, and of fortune, which we call externall goods. He preserveth us from evil, and conserveth us in good. That which is past he covereth, that which is to come he governeth. His privative blessings are more then his positive. In brief, we can neither in word expresse, nor in thought conceive, the number & dignitie of Gods benefits, which will afford unto us hereafter, in the world to come, most plentifull matter of eternall praise and thanksgiving.*

### P R A Y E R I.

*He giveth thanks for our forming in the wombe, and for our nativity.*



**A**lmighty, eternall God, Father, Sonne, and holy Ghost;  
I give thanks to thee, I praise thee, I glorifie thee: because  
*thy hands have fashioned me, and made me* Job 10.  
*wholly* 3.

332 wholly round about. Thou formedst me like  
9 clay in my mothers wombe. Thou didst draw  
10 me like milk: thou didst curdle me like cheefe.  
11 With flesh and skinne hast thou covered me,  
and compacted me together with bones and  
12 sinews. Thou hast given me life and mercy,  
and thy visitation hath preserved my spirit.  
This thy great mercy bestowed upon  
me, I will celebrate with perpetuall  
praises. Thy goodnesse I will sing of in  
continuall songs. Thou didst protect me  
in my mothers wombe. I will confesse unto  
thee; for I am wonderfully formed: Mar-  
vellous are thy works, and that my soul  
15 knoweth right well. My bones are not hid  
from thee, which thou didst make in secret,  
and deckedst me with divers members in the  
16 lower parts of the earth. Thy eyes saw me  
yet being imperfect, and in thy book were  
all my members written, which day by day  
were fashioned when as yet there were  
17 none of them. How precious unto me are thy  
thoughts, O God! how great is the summe  
18 of them! If I go about to reckon them, I  
finde them multiplied above the sands of the  
sea. Thou didst shew thy mercy unto  
me before I understood it: Thou didst  
prevent me with thy blessings before  
I did desire them: Thy bounty did em-  
brace

Ps. l.

139.

13

14

brace me on every side before I could  
give thanks for it. Thou art he who not  
onely didst form me wonderfully in the  
wombe, but also didst take me out:  
Thou art my hope even from my mo-  
thers breast: Out of my mothers wombe  
I was cast upon thee: Thou art my God  
from my mothers wombe. As often  
as I think upon many that have been  
extinct, and never came to the light  
of this life: So often I admire and praise  
thee for thy mercy, which brought me  
out of that prison into the theatre of  
this world safe and sound. How many  
yeares are past in which I was not, and  
yet thou didst erect for me this house  
of my body, and didst bring me out  
of that bottomlesse pit, and the dark-  
nesse of my mothers wombe! Thou  
gavest unto me a reasonable soul: Thou  
madest me a man, not a stone, or a  
serpent. To thee (O my God) for this  
thy mercy be honour and glory for-  
ever. *Amen.*

## P R A Y E R II.

*He renders thanks for our sustentation.*

Mat. 5.  
45.

Hag. 2.  
8.

**I** Render thanks unto thee, Almighty and mercifull God, for that thou hast sustained me from the very first dayes of my life. Naked I came into this world, and thou coveredst me most graciously. Hungry I entred into this world, and thou hast hitherto fed me most bountifully. In thee I live, move, and have my being: Without thee I fall again into nothing, and die. Through thee I bowe, and move my members: Without thee I can neither be partaker of life, or motion. *Thine is the sunne that giveth me light*, which I see daily with mine eyes. *Thine is the aire which I draw in with continuall breath.* The night is thine, and the day is thine, whose intercourses serve for my labour and rest. *Thine is the earth, whose fruits do nourish me most plentifully.* Every creature in heaven, aire, earth, and sea is thine, and is appointed for my use and service. *Silver is thine, and gold is thine.* Whatsoever is necessary for the sustentation of this my present life, all that I receive

receive from thy most liberall & bountifull hands. O God, how liberall art thou to mankinde! All things thou createdst long ago for the use of man: All things thou dost as yet preserve for the good of man. Whatsoever thou, of thine infinite goodnesse, affordest to the other creatures, thou affordest also unto me; for as much as thou dost wonderfully form, furnish, and conserve them for my sake. Some of the creatures serve to obey me; some to nourish me; some to clothe me; some to cure me; some to chastise me: But all of them to teach and inform me. Who can reckon up those divers kindes of nutriments, which thou hast created, and dost as yet produce out of the earth unto this day to nourish us? Who can enumerate those divers species of herbs which thou dost every yeare cause the earth to bring forth, to cure us? Who can in words comprehend those sundry kindes of living creatures, which were made for mans use, and do yet all serve him? To thee be praise and honour for ever, who art the Creatour and Conserver of all things. Without thee the true sunne, I should vanish away as  
doth

336 doth the shadow: Without thee the true life, I should presently depart out of this life: Without thee the true being, I should suddenly fall to nothing. To thee onely is due, that I live, move, and have my being. Therefore to thee alone will I live and adhere for ever, Amen.

## P R A Y E R III.

*He renders thanks for our redemption wrought by Christ.*

Col. i.  
14.

I Owe unto thee (O eternall and Almighty God) most heartie thanks for that thou hast created me when I was nothing: But much more for that thou hast redeemed me when I was lost and condemned. I did hang in the jaws of hell: and thou didst pluck me out *by the bloud of thy Sonne*. I was the slave of Satan: but thy grace hath delivered me out of the power of the devil, and translated me into the kingdome of Christ. I owe my self wholly unto thee: because thou createdst me wholly. My tongue ought alwayes to praise thee: because thou gavest it unto me. My mouth ought alwayes to set forth thy praise: because

because the aire and breath which it 337  
drawes is thine. My heart ought alwayes  
to cleave unto thee with perpetuall love:  
because thou didst form it. All my mem-  
bers ought to be ready for thy service:  
because thou didst wonderfully frame  
them, how many and how great soever  
they be. But if I owe my self wholly unto  
thee, because thou createdst me: what  
shall I repay unto thee for redeeming  
me out of slavery & captivity? The lost  
sheep thou hast delivered out of the  
claws of the infernall wolf. The fugitive  
slave thou hast pluckt out of the prison  
of the devil. *The lost great* thou hast Luk.  
sought out with great carefulnesse. In 15. 8.  
*Adam* I fell, and thou hast erected me:  
In *Adam* I was captivated in the bonds  
of sinne, but thou hast set me at liberty:  
In *Adam* I was lost, and again thou hast  
saved me. What am I worm, that thou  
shouldest be so solicitous for redeem-  
ing me? What am I worm that thou  
shouldest be so prodigally bountifull  
for saving me? If thou hadst altogether  
cast off our first parents after their fall,  
and hadst thrown them with all their  
posteritie out from the presence of thy  
glory into the lowest pit of hell, there



338 is none of us could justly complain of any wrong done unto him: For they had received, and we had received for our deeds a just reward. What else could we have desired or expected from thee, who createdst us after thine own image, and furnishedst us with power and sufficiencie to have kept our innocencie? But in this thou didst manifest thy incomprehensible and unspeakable love towards us, in that thou didst promise unto our first parents after their fall, Gal. 4. 4. thy Sonne for their Redeemer, *and in the fulnesse of time didst send him unto us*, to call us from death to life, from sinne to righteousness, and from the infernall pit unto celestiall glorie. O thou lover of man, whose *delight is with the sonnes of men*, who can worthily set forth the praise of thy love to man? Yea, who can in minde conceive the worthiness thereof? These are the incomprehensible riches of thy goodnesse: This is the infinite treasure of thy gifts, which the flendernesse of our capacitie and understanding cannot conceive. Was a servant so deare unto thee, that thy Sonne must be delivered to death for his redemption? Was an enemy so much to be beloved,

beloved, that thou shouldest appoint thy most beloved Sonne to be his redeemer? My soul is astonished with the very consideration of this thy goodness, and doth wholly turn & dissolve itself into the love of thee. *Amen.*

P R A Y E R I V.

*He rendreth thanks for the incarnation of the Sonne.*

**I** Render thanks unto thee, Jesu Christ, thou alone Mediatour, & Redeemer of mankind, for that thou hast in *the* Gal. 4. 4. fulnesse of time personally united unto thee the true humane nature, and hast vouchsafed to be born of a Virgin. How Isa. 7. great is thy love to man, *in that thou didst* 14. *not assume the nature of angels, but the seed* Heb. 2. 16. *of Abraham!* How great is the mystery 1 Tim. 3. 16. of godlinesse, that thou being very God, wouldest be made manifest in the flesh! How great is the inclination of thy pity, that descending from heaven for my sake, thou hast endured to be born of a Virgin! For me most vile creature, Creatour Almighty, thou art become man. For me most abject servant, most glorious Lord, thou hast put on

340 the shape of a servant, that by taking  
flesh upon thee, thou mightest set my  
1sa. 9. 6. flesh at libertie. *To me thou art born:* What-  
soever celestiall good therefore thou  
bringest with thee in thy Nativitie, shall  
be mine. *To me thou art given:* And there-  
fore all things with thee. My nature in  
thee is more glorified, then it was in  
*Adam* dishonoured: For thou dost as-  
sume it into the Unitie of thy Person,  
whereas it was weakened with acciden-  
tall corruption onely by Satan. *Thou art*  
Eph. 5. *flesh of my flesh, and bone of my bone.* Thou  
30. art my brother: And what canst thou  
deny unto me, seeing thou art most  
nearly joyned unto me in the same  
flesh and affection of brotherly love?  
Thou art the Bridegroom, who ac-  
cording to the good pleasure of thy  
heavenly Father, hast coupled unto thee  
by a personall league, the humane na-  
ture, as a spouse: To the joy of those  
Mat. 22. nuptials I do proclaim and thankfully  
2. acknowledge that I my self am invited.  
I wonder now no more that the heaven,  
the earth, the sea, and all things that  
are in them were made for man by God,  
seeing that God himself would for man  
become man. Thou canst not utterly  
divorce

Part 2. *Practise of pietie.* Thanksgiv.

divorce me, and cast me away from thee, seeing that thou canst not deny that thou art a man, and therefore my brother. Thou canst not altogether forget me, because thou hast *graven me* Isa. 49. 16. *in thine own hands:* For the very communion of the flesh doth daily & continually put thee in minde of me. Thou canst not altogether forsake me, seeing that it hath pleased thee to conjoyn unto thee the humane nature, in a most near bond of personal union. Although therefore my sinnes do hinder me, yet the communion of nature doth not repell me. I will adhere wholly unto thee, because thou hast wholly assumed me wholly. *Amen.*

P R A Y E R V.

*He renders thanks for Christs Passion.*

**H**Ow great thanks do I owe unto thee, O most holy Jesu, for that thou hast taken upon thee the punishment of my sinnes, and hast endured hunger, thirst, cold, wearinesse, reproaches, persecutions, sorrows, poverty, bonds, whips, pricking of thorns; yea, and that most bitter death of the

R 3                      crosse

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crosse for me sinner! How great is the flame of thy love, which forced thee of thine own accord to throw thy self into that sea of passions, & that for me most vile and unthankfull servant! Thy innocency and righteousness made thee free from all sufferings: But thy infinite and unspeakable love made thee debter and guilty in my room. It is I that trespassed, and thou makest satisfaction. It is I that committed rapine, and thou makest restitution. It is I that sinned, and thou undergoest the passion. O Jesu most benigne, I acknowledge the bowels of thy mercy and the fiery heat of love. Thou seemest to love me more then thy self, seeing thou deliverest up thy self for me. O most innocent Jesu, what hast thou to do with the sentence of death? O thou most beautifull amongst the sonnes of men, what hast thou to do with spittings upon thee? O thou most righteous, what hast thou to do with whips and bonds? These things belong not unto thee: They are all due unto me: But thou of thine unspeakable love didst descend into the prison of this world, and take upon thee the shape of a servant, and most willingly undergo

dergo the punishment that was due unto me. I was for my sinnes to be adjudged to the lake that burneth with everlasting fire: But thou by the fire of love being burnt upon the altar of the crosse, dost free me from it. I was to be cast away for my sinnes from the face of my heavenly Father: And thou for my sake complaineest that thou art *forsaken* Mat. 27. of thy heavenly Father. I was to be tormented of the devil and his angels for ever: And thou of thine infinite love dost deliver thy self unto the ministers of Satan to be afflicted and crucified for me. As many instruments as I see of thy passion, so many tokens do I see of thy love towards me: For my sins are those bonds, those whips, and those thorns which afflicted thee, all which of thine unspeakable love thou enduredst for me. Thy love was not yet satisfied with taking my flesh upon thee: but thou wouldest make it as yet more manifest, by that most bitter passion of thy soul and bodie. Who am I, most mighty Lord, that for me disobedient servant, thou thy self wouldest become a servant so many yeares? Who am I, most beautifull Bridegroom, that for me the

344 most filthy vassal of sinne, and whore of the devil, thou hast not refused to die? Who am I, most bountifull Creatour, that for me most vile creature, thou hast not been afraid of the passion of the crosse? I am to thee, most loving Bridegroom, the true spouse of blood, for whom thou dost poure forth such plenty of blood. I am to thee, most beautifull Lily, a thorn indeed that is full of prickles. It is I that laid upon thee a heavy & sharp burthen, with the weight whereof thou wast so squeezed, that drops of blood did distill abundantly from thy sacred bodie. To thee, Lord Jesu, my alone Redeemer and Mediatour, for this thine unspeakable love will I sing praises for ever. *Amen.*

## P R A Y E R VI.

*He renders thanks for our calling by the word.*

**U**Nto thee, O Lord my God, is most due, all praise, honour, and thanksgiving, for that thou wouldest by the preaching of thy word make manifest unto us that thy Fatherly will & determinate counsel concerning our



our salvation. By nature *we are darknesse*; we sit in darknesse, and in the region *of the shadow of death*: But thou by the most cleare light of the Gospel dost dispell this darknesse. *In thy light do we see light*; that is, in the light of thy word we see *that true light that lighteneth every one that cometh into this world*. What use were there of a treasure that is hid, and a light that is put under a bushell? I do therefore declare with thankfulnesse that great benefit, in that thou hast by the word of thy Gospel revealed unto us that treasure of benefits in thy Sonne. *How beautifull are the feet of those that bring good tidings, and tell of salvation!* This peace of conscience, and salvation of the soul, by the *preaching of the Gospel* thou dost yet declare unto us, and call us unto the kingdome of thy Sonne. I was led into the by-paths of errorrs, as it were a weak and miserable sheepe: But thou hast called me into the way again by the preaching of thy word. I was condemned, and utterly lost: But thou in the word of thy Gospel dost offer unto me the benefits of Christ; and in the benefits of Christ, thy grace; and in thy grace, remission of sinnes; and

345  
Eph. 5. 8.  
Luk. 1.  
79.

Psal. 36.

11.

Joh. 1. 9.

Mat. 5.

15.

Isa. 52.

7.

Nah. 1.

15.

Rom.

10. 15.



346 in remission of sinnes, righteousness; and in righteousness, salvation and life everlasting. Who can sufficiently in words expresse those bowels of thy mercy? yea, who can in minde conceive the greatnesse, and the riches of thy goodnesse? The *mysterie* of our salvation kept secret from eternitie, by the manifestation of thy Gospel thou dost lay open unto us. The counsels which thou hadst concerning our peace before the foundations of the world were laid, thou dost reveal unto us by the preaching of *thy word*, which is *a lanthorn unto our feet*, whiles we go through this darksome valley *into* light everlasting. What had it profited us to have been born, unlesse by Christ thou hadst delivered us when we were captivated through sinne? What had it profited us to have been redeemed, unlesse thou hadst by thy word declared unto us the great benefit of our redemption? Thou dost spread forth thy hands unto us all the day. Thou knockest at the gate of our heart every day, and callest us all unto thee by thy word. O Lord most benigne, how many thousand thousands of men do live in the blindenesse of Gentilisme, and

Rom.  
11.25.

Psal.  
119.105.

Ista. 65.  
2.  
Rev. 3.  
20.

and in errorrs, and have not seen that 347  
 light of thy heavenly word, which thy  
 bounty hath granted us of all men most  
 unthankfull! Alas, how often through  
 our contempt and unthankfulnesse do  
 we deserve that thou shouldest *take from* Rev. 2. 5.  
*us the candlestick* of thy word! But thou  
 of thy long patience dost make as if Wisd.  
 thou sawest not our sinnes; and of thy II. 23.  
 unspeakable mercy dost yet continue  
 unto us that most holy pledge, and  
 most precious treasure of thy word. For  
 which thy great benefit we render unto  
 thee eternall thanks, and we humbly  
 beseech thee to continue it still unto  
 us. *Amen.*

## P R A Y E R VII.

*He renders thanks unto God for the expecta-  
 tion of our conversion.*

**I** Render unto thee, most mercifull  
 Father, immortall thanks, for that  
 thou wouldest with so great patience  
 and long-suffering expect my conver-  
 sion; and hast brought me out of the  
 path of sinne, unto the fellowship of  
 thy kingdome. How great is thy *long-  
 suffering*, that thou hast not cast me a- Rom. 2. 4.  
 way.

348 way from thy face, and thrust me down into everlasting torments, whereas I have deserved it a thousand times! How many thousands hath death prevented before they could attain unto true repentance! How many sinners hath the devil made obstinate, that they might not obtain forgivenesse of their sinnes! There was no distinction in nature between me and them; onely thy goodnesse and long-suffering: My offence was no lesse then theirs; but thy grace did abound. Thy mercy strove with my miserie: I went on in my sinne; and thou didst go on in thy mercy: I differred my conversion; and thou didst differre my punishment: I went astray; and thou didst call me: I refused to come; and still thou didst expect me. This thy goodnesse, most indulgent Father, I cannot extoll with sufficient praises. This thy long patience, most mercifull God, I cannot recompense with any merits. Thou didst preserve me from many sinnes, whereinto the corruption of the flesh, the deceit of the world, and the perswasion of the devil, would have thrown me headlong as well as others. Neither hast thou onely kept me from  
falling

falling into sinne; but also hast most graciously expected my conversion from sinne, into which I had fallen. I finde thee more mercifull then I am sinfull. I sinned; and thou madest as if thou didst not see it: I contained not my self from wickednesse; and yet thou didst abstain from punishment. I did long time prolong my iniquitie, and thou didst prolong thy pitie. What were then my deserts? Surely evil, and the worst of evils, to wit, my finnes, many in number, most grievous for weight, and detestable for varietie. Therefore to thy grace and bountie alone do I attribute it, that thou hast so long expected my conversion, and delivered my soul out of the snares of sinne. To thee, O Lord, be praise, honour, and glorie, for ever and ever, *Amen.*

*Bernard.*  
in his 2.  
Serm.  
of the  
seven  
loaves.

# P R A Y E R VIII.

*He renders thanks for our conversion.*

**I** Render thanks unto thee, my God, for that thou hast converted my heart that was hard, and knew not how to repent; and for that thou hast taken from me my stony heart, and given

350 given me an heart of flesh. I had of my self power to sinne: But I had not of my self power to rise again to repentance. I could go astray of my self: But I could not return again into the way without thee.

Granat.  
in the 2.  
book of  
the life  
of Chr.  
chap. 2.

For even as he that is born crooked from his mothers wombe, cannot be made straight by naturall means, but onely by divine & supernaturall power: So my soul being by nature crooked & prone to sinne, and the love of earthly things, could by no humane power, but thy grace onely be rectified, and lifted up to the love of thee and heavenly things. I could deform my self by my sins most foully: But thou onely

Jer. 13.  
23:

couldst reform me. As the *Ethiopian cannot change his skinne, nor the leopard his spots: So neither can I do that which is good, being by nature addicted unto the love of that which is evil.* Thou my God didst convert me; and I was converted; and when

Jer. 31.  
19.  
Eph. 2.  
5.

*I was converted, then I repented; and when I was instructed, then I smote my thigh. I was dead in sinne: And thou didst quicken me.* As much power as a dead man hath to raise himself; so much had I to convert my self. Unlesse thou hadst drawn me, I had never come unto thee; unlesse

thou

thou hadst stirred me up, I had never 351  
 watched unto thee; unlesse thou hadst  
 illuminated me, I had never seen thee.  
 My sins were more sweet unto me then  
 hony and the hony-combe: But I am to  
 thank thee that now they are sharp and  
 bitter unto me; for thou hast given me  
 a spirituall taste. The works of vertue  
 were more bitter unto me then gall and  
 aloes: But I am to thank thee that now  
 they are become pleasant and sweet; for  
 thou hast by thy Spirit changed the  
 corrupt judgement of my flesh. *I went* Isa. 53.  
*astray as a sheep that is lost, and declined*<sup>6.</sup>  
 to the way of iniquitie: But thou, which *Granat.*  
 art the good shepherd, hast found me *our of*  
 out, and brought me again unto the *August.*  
 flock of thy saints. It was late ere I knew *medita-*  
 thee; for there was a great & darksome *tions.*  
 cloud of vanitie before mine eyes, which  
 would not suffer me to see the light of  
 the truth: It was late ere I saw the true  
 light; because I was blinde and loved  
 blindness, and walked through the dark-  
 nesse of sinne, into the darknesse of hell.  
 But thou hast illuminated me; thou  
 soughtest me, when I sought not thee;  
 thou calledst me, when I called not up-  
 on thee; thou convertedst me, when I  
 was

352 was not converted unto thee; and thou saidst with a most powerfull voice, Let there be light in the inward parts of his heart, and there was a light; and I saw thy light, and I knew mine own blindness. For this thy immense and infinite benefit, I will praise thy name for ever and ever, *Amen.*

## P R A Y E R IX.

*He renders thanks for the forgivenesse of finnes.*

Joh. 6.  
37.

Luk. 15.  
13.

**I**Owe and render unto thee, eternall and mercifull God, great thanks, for that thou hast not *rejected me when I came unto thee*, but didst most readily receive me, and most mercifully forgive me all my finnes. I was that prodigall sonne, most indulgent Father, I was that *prodigall sonne*, that by living *riotously wasted his fathers substance*: For I have defiled the gifts of nature; I have refused the gifts of grace; I have deprived my self of the gifts of glory. I was naked and destitute of all good things; and thou coveredst and enrichedst me with the robe of righteousness: I was lost and condemned; and thou of thy



thy free grace hast bestowed upon me 353  
eternall salvation. Thou of thine ardent  
mercy didst embrace me and kisse me,  
in sending thy most *beloved Sonne that is* Joh. 1.  
*in thy bosome*, and thy holy Spirit, which <sup>18.</sup>  
is *the kisse of thy mouth*, as ample witnesses Can-  
of thine infinite love. Thou clothedst <sup>21.</sup>  
me with my first robe, in restoring me  
my former innocencie. Thou gavest  
me a ring for my hand, by sealing me  
with thy Spirit of grace. Thou didst put  
*shoes upon my feet*, by arming me with <sup>Eph 6.</sup>  
the *Gospel of peace*. Thou *killedst the sat* <sup>25.</sup>  
*calf* for me, by delivering thy most <sup>Luk. 15.</sup>  
<sup>23.</sup> deare Sonne to death for me. Thou  
didst cause me to feast & make merrie,  
by restoring the joy of heart, and the  
true peace of conscience unto me. I was  
dead; and through thee I was restored  
to life: I went astray; and through thee  
I came again into the way: I was con-  
sumed with povertie; and through thee  
I entred again into my former posses-  
sion. Thou mightest in thy just judge-  
ment have rejected me, seeing that I  
was polluted with so many sins, covered  
with so many offences, and corrupted  
with so many iniquities: But thy *mercy* <sup>Rom. 5.</sup>  
*did abound* above my sinnes; thy good-  
<sup>21.</sup>ness



354 nels was greater then mine iniquity. How often have I shut the gate of my heart when thou didst knock! Therefore when I knocked, thou mightest most justly have shut the doore of mercy against me. How often have I stopt mine eares, that I might not heare thy voice! Therefore when I sighed unto thee, thou mightest most justly have stopped thine eares, and not hearkened unto my voice. But thy grace was more abundant then all my sinne and transgression. Thou didst receive me with *thy hands spread forth*, and put away mine iniquities as it were a cloud, and *cast all my sinnes behinde thy back*. Thou remembrest my sinnes no more, but receivest me into the most ample bosome of thy mercy. For this thy inestimable benefit, I will give thanks unto thee for ever. *Amen.*

Ma. 65.  
2.  
Isa. 38.  
17.

## P R A Y E R I.

*He renders thanks unto God for conserving us in that which is good.*

Rev. 6.  
12.

**T**O thee, Lord, be honour, and glorie, and blessing, and thanksgiving: for that thou hast not onely in mercy received me upon my repentance; but also

Part 2.      *Practise of pietie.*      Thanksgiv.

also hast enabled me to abstain from 355.  
sinne, and live more reformedly. What  
should it profit a man, to be free from  
his sicknesse, and presently to fall into  
a worse relapse? What should it profit,  
to be absolved from sinnes past, unlesse  
grace be conferred to leade a godly  
life? Thou, God most faithfull, hast  
shewed all the parts & offices of a faith-  
full and skilfull Physician, in the cure  
of my souls wounds. My wounds were  
deadly, and thou didst cure them by  
the wounds of thy Sonne: But there  
was cause to fear, that the wounds that  
were healed might wax raw again: And  
thou by the grace of thy holy Spirit,  
as it were a fomentation, hast hindred  
it. How many be those, that after re-  
mission of sinnes obtained, return a-  
gain to their former course of life, and  
reiterating their sinnes, more grievous-  
ly offend God! Alas, how many do we  
see, that being freed from the yoke  
of sinne, return to their former cap-  
tivitie; and being brought out of the  
spirituall Egypt, look back again to  
the pots. *They have fled from the pollu- 2 Pet. 2.*  
*tions of the world, by the knowledge of*  
*Christ; and do wallow again in the same, by* 22  
re-

356 repeating the former conversation of their most wicked life. They were freed out of the bonds of Satan by their conversion, and again are held entangled in the same, by the delusion of wicked spirits. Surely, their latter end is worse then their beginning: *And it had been better for them never to have known the way of righteousness, then having known it, to turn away from the path of the holy commandments, which were delivered unto them.* These are the dogs that return again to their vomit; and sowes that after their washing, wallow again in the mire. Whatsoever hath happened unto them, might have happened unto me; but that it hath pleased thee by the grace of thy power, and the efficacie of thy holy Spirit, to enable me to continue in that which is good. The same wicked spirit that vanquished them, assaulted me: The same world that seduced them, enticed me: The same flesh that overcame them, allured me. Onely thy grace protected me against their assaults, and furnished me with power sufficient for victory. *Thy strength was powerfull in my weakness:* From thee the strength of the Spirit descended, with which I was enabled

2 Pet. 2.  
21.

22

2 Cor.  
12. 9.

bled to bridle the assaults of the flesh. 357

Whatsoever good there is in me, it descends all from thee, who art the fountain of all good: for in me by nature there is nothing but sinne. Therefore as many good works as I finde in me, which notwithstanding are impure and imperfect, by reason of my flesh; so many gifts they are of thy grace, I must needs confesse. For this thine inestimable gift conferred upon me, I will give thee thanks for ever. *Amen.*

P R A Y E R X I.

*He renders thanks for all the gifts of the soul and bodie, and for externall goods.*

**I** Render unto thee, eternall and mercifull God, as it is most due, eternall thanks: for that thou hast not onely made me a bodie and a soul; but moreover hast furnished me with sundry gifts of the soul and bodie, and also with externall goods. Thou which art wisdome it self, *teachest man all know-* Psal. 94.  
10.  
*ledge:* If therefore I know any good, it is a demonstration of thine abundant grace towards me. Without thy light, my minde is darksome: Without thy grace,

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grace, my will is captive. If there be in me either any wit or prudence, it is all to be attributed to thy clemencie. Wisdome is the eye of the soul, and divine grace is the eye of wisdom. Whatsoever we know, we know either by the light of nature, or by the revelation of thy word: But from thee, O thou light of eternall wisdom, doth the illumination of nature spring: From thee also doth the revelation of the word come: Therefore whatsoever we know, descendeth unto us as thy gift. Thou, O indeficient fountain of life, art my life, & the length of my dayes. Thou, O eternall health it self, art the strength of my body, & the vigour of my vertue. *Man liveth not by bread onely, but by every word that proceedeth out of thy mouth.* So then man is not preserved in health & strength by bread onely; neither is he preserved from diseases by physick onely: but by every word that proceedeth out of the mouth of God. Tranquillitie of the minde preserveth the health of the bodie: And true godlinesse begetteth tranquillitie of the conscience. From thee (O thou chief good) all true godlinesse, all tranquillitie of the minde without disturbance, and

Mat. 4.

4.

and all wished-for health of body doth 359  
 come. Moreover, whatsoever externall  
 good I do possesse, all that I owe unto  
 thy liberality and bounty. A crust of  
 bread is not due unto my deserts: How  
 much lesse then are all these externall  
 goods which thou dost heap upon me?  
 They are called indeed the gifts of for-  
 tune: But they are in deed and in truth  
 the gifts of thy grace. There is nothing  
 more blessed then to do good, & to be  
 liberall to others: And thou hast made  
 me partaker of this blessednesse, by be-  
 stowing liberally these outward goods  
 upon me. Thou hast sowed in me the  
 seed of thy grace, that from thence  
 there may arise to others an harvest of  
 liberality and beneficency. Thou hast  
 committed many things unto me, as  
 unto a steward, that I might have where-  
 withall to do good to my fellow-ser-  
 vants. From thee the fountain of all  
 good, there descends upon me streams  
 of goods. Whatsoever I am, whatsoever  
 I possesse, whatsoever I bestow, depends  
 all, I confesse, upon thy bounty. For  
 this thine inestimable mercy, I will give  
 thee thanks for ever. *Amen.*

PRAYER

## P R A Y E R XII.

*He renders thanks for the sacrament of Baptisme.*

**T**O thee, O eternall, and mercifull God, Father, Sonne, and holy Ghost, I render humble thanks, for that thou hast washed me in the holy laver of baptisme from all my sinnes: and for that thou hast received me into the covenant of grace, and made me an heir of everlasting life. I acknowledge it is thy gift that I was born of Christian parents, and by them brought unto this heavenly fount. How many thousands of infants are born in Gentilisme, and without this sacrament do die in their sinnes! There is no difference in nature between me and them: Onely thy superabundant grace hath made a difference. I was joyned with them in communion of sinne: But I was separated from them by participation of thy grace. How great is this thy goodnesse, that thou didst *finde* me, when Mat. 7. I *sought* thee not; that thou didst *heare* me, before I *asked*; that thou didst *open* unto me, before I *knockt*. This thy mercie exceeds



exceeds all praise, yea and all admira- 361  
tion. I was *baptized in thy holy name*, thy Mat. 28.

BA- name for me was called upon: There-<sup>19.</sup>

fore I am received into the heavenly  
family, being made the sonne of my  
heavenly Father, the brother of Christ,  
and the temple of the holy Ghost. This  
is an holy and heavenly laver: In it  
therefore I am washed and purged from  
all my uncleannesse. It is the laver of  
regeneration & renovation: By it there-  
fore I am regenerated and renewed by  
the grace of the holy Ghost. Whatsoever  
Christ my Saviour merited by his most  
holy obedience, and by the effusion of  
his most precious blood: of all that he  
hath left the saving fount of baptisme  
as a pledge. Therefore the conferring  
of baptisme, is the besprinkling of the

bloud of Christ. That precious *bloud of* 1 Joh.

*Christ doth make me clean from all my sinnes,* <sup>1. 7.</sup>

*and makes me whiter then snow* in the Psal. 51.

sight of God. O eternall God, thou hast <sup>7.</sup>

made an eternall covenant with me in  
baptisme; unto which I have alwayes  
recourse by true & serious repentance.

*Thou hast betrothed me unto thee for ever in* Hof. 2.

*judgement and righteousness*, in grace and <sup>19.</sup>

mercies: Thou hast given me an *earnest* Eph. 1.

and <sup>14.</sup>

Q



362 and pledge of thy Spirit in baptisme:  
Therefore thou wilt not cast me away  
from thy face; but being mindefull of  
thy promise, thou wilt leade me into  
the joyes of the celestiall marriage. As at  
the baptisme of Christ my Mediatour  
and head, *the heavens were opened*: So by  
the communion of the same baptisme,  
thou hast opened unto me the gate of  
paradise. As at the baptisme of Christ,  
the holy Ghost descended upon him, &  
a voice from heaven did testifie that he  
was the beloved Sonne of God: So by  
the same communion of the same ba-  
ptisme, I am made a partaker of the holy  
Ghost, and adopted to be a sonne of  
God. For which inestimable benefit,  
I will give thanks unto thee, my God,  
for ever. *Amen.*

Mat. 3.  
16.

P R A Y E R XIII.

*He renders thanks for the sacrament of the  
Lords supper.*

**H**OW great thanks do I owe unto  
thee, most high God, for that in  
the most sacred mystery of the  
supper, thou dost feed me with the  
bodie and bloud of thy Sonne! What  
is

2. Part 2. *Practise of pietie.* Thanksgiv. 363  
 is there in heaven or in earth of more price and excellency, then that body which is united to thy Sonne personally? What more certain testimonie and pledge of thy grace can there be, then the precious bloud of thy Sonne poured out for my sinnes, on the altar of the crosse? The very price of my redemption thou bestowest upon me, that I may have a most certain testimony of thy grace towards me. As often as I fall through my sinnes from the covenant of baptisme: so often by true repentance, and the saving use of this supper, I am restored unto it again. It is a sacrament of the new Testament, and it alwayes enriches me with new gifts of the Spirit. In this body life it self dwells, and therefore it refresheth me, and quickeneth me unto everlasting life. By the effusion of this bloud, satisfaction is made for our sinnes: And therefore by the drinking thereof, the remission of my sinnes is confirmed unto me. Christ saith it, Truth it self saith it; *Who so ever* Joh. 6. *shall eat my flesh, and drink my bloud, hath eternall life, & I will raise him up at the last day, that is, to the life of glory. For this is the bread of life which descendeth from hea-*  
Q 2
ven,

ven, that whosoever shall eat thereof, may not die, but have everlasting life. It is the eating by faith that Christ so commends, which must needs be added unto the sacramentall eating, that so that which was appointed to life, may be received by us unto life. I come therefore with true faith unto this heavenly banquet, being firmly perswaded, that the body which I eat, was delivered unto death for me, and the blood which I drink, was poured forth for my finnes. I cannot in any wise doubt of the remission of my finnes, when as it is confirmed by the participation of the price which was offered for my sins. I cannot in any wise doubt of Christ his dwelling in me, when he seals unto me the same by the communion of his body and blood. I cannot in any wise doubt of the assistance of the holy Spirit, when my infirmity is strengthened with such safeguard. I am not afraid of Satans assaults, when as this angelicall food doth make me strong to fight. I am not afraid of the allurements of the flesh, when as this quickning and spirituall food doth corroborate me by the vertue of the Spirit. These taken and drunk do make  
Christ

Christ to dwell in me, and me in Christ. 365  
The good shepherd will not suffer the  
sheep that is fed with his own body and  
bloud, to be devoured by the infernall  
wolf: Neither will the power of the Spi-  
rit suffer me to be overcome by the  
weaknesse of the flesh. To thee (O Savi-  
our most benigne) be praise, honour,  
and thanksgiving, for ever and ever.  
*Amen.*

## P R A Y E R   X I V .

*He renders thanks to God, for preserving us  
from sundry evils.*

**T**O thee (O eternall and mercifull  
God) I render eternall thanks, for  
that thou hast hitherto preserved  
me from infinite evils and dangers, and  
hast kept me safe by the guard of thy  
holy angels. Thy privative blessings,  
by which thou dost keep me from evil,  
are more in number then thy positive,  
by which thou dost conferre good up-  
on me. As many evils of soul and bodie  
as I see in others; so many tokens do I  
see of thy mercie toward me: For my  
deliverance from those evils is to be at-  
tributed as due onely to thy goodnesse.

Q 3.

How.

366 How great is the power of the devil!  
How great is his subtiltie! As often  
therefore as that malignant and most  
subtile spirit, and our most potent ad-  
versarie doth labour to do us any mis-  
chief; so often by the buckler of thy  
benignity and by the guard of the holy  
angels being protected, I have been able  
to escape his nets. But who can reckon  
up the treacherous assaults and inva-  
sions of the devil? Who can therefore  
reckon up the riches of thy bounty?  
When I sleep by night, the eye of thy  
providence doth watch over me, that  
the infernall enemy which goeth about  
like a roaring lion, may not be able by  
his strength and subtilty to oppresse  
me. When by day Satan by his tenta-  
tions doth set upon me, the strength of  
thy right hand doth most bountifully  
comfort and strengthen me, that the  
deceitfull tempter may not allure me  
into his snares. When an innumerable  
host of evil hangs over my head, thy  
blessed angels encamp about me like a  
fiery wall. There is no creature so vile,  
so weak, and so little, of which I do not  
stand in danger many wayes. How great  
and immense a benefit is it therefore,  
that

Psal. 34.  
7.  
Zech. 2.  
5.

Part 2.  
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Part 2.

*Practise of piete.*

Thanksgiv.

367

that thy providence doth preserve me  
safe from them! My soul is prone to  
sinne, and my bodie to falling: There-  
fore (O Lord most benigne) my soul  
thou governeest by thy blessed Spirit,  
and my body by thy angelicall buck-  
ler: *For thou hast given thy angels charge* Psal. 91.  
*over me to keep me in all my wayes, and to* 11.  
*bear me up with their hands, that I dash*  
*not my foot at any time against a stone. To*  
*thy mercy I attribute it that I am not con-* Lam. 3.  
*sumed.* New dangers compasse and en- 2.  
viron me about every day: Thy mercy  
is therefore renewed unto me every  
morning. *Thou dost neither slumber nor* Psal.  
*sleep, O thou faithfull and watchfull* 121. 4.  
keeper of my soul and bodie. Thy  
grace is the shadow on my right hand,  
that the noon-tide rayes of open and  
violent persecution strike me not, nor  
the darknesse of the night cause me to  
fall into the secret and hidden snares of  
the devil. Thou dost keep my ingresse;  
thou dost direct my progresse; thou  
dost govern my egress: For which thy  
great benefit, I will sing praises unto  
thee for ever. *Amen.*

## P R A Y E R XV.

*He renders thanks for the promise of everlasting salvation.*

**I** Render thanks unto thee, heavenly Father, for that thou hast not onely given me free remission of my sinnes, and the inward renewing of the Spirit, but also an assured promise of everlasting salvation. How great is thy goodnesse, that to me poore miserable man, and a sinner, having had so often experience of thy mercy, thou hast given boldnesse to hope even after heavenly things, and to conceive an assured hope of habitation in the everlasting mansions of thy heavenly house! The goods of that true and everlasting life are so great, that they cannot be measured; and so many, that they cannot be numbered; so farre extended, that they cannot be termed; and of such price, that they cannot be valued. How great therefore is thy goodnesse and bounty to me undeserving wretch, in that thou dost in the prison and work-house of this life, make me blessed in part, with an infallible promise of those goods! That  
I am

Bern. in  
his 2.  
Serm. of  
the 7  
loaves,  
181.  
Bonav.  
in the 7.  
book of  
his  
Com-  
pend.  
esp. 32.



I am already *saved by hope*, the Apostle 369  
of the truth doth manifest: *And that* Rom. 8.  
*hope maketh not ashamed*, it is proved by 24.  
evident testimony. Why therefore is Rom. 5.  
the ship of my heart, in which Christ is  
carried by faith, so often tossed up and  
down with storms and waves of doubt-  
ings? Thou hast given unto me a pro-  
mise of salvation, O God, thou God of  
truth: How can I therefore any longer  
doubt of the certainty and immutabi-  
lity of thy promise? That promise of life  
comes of thy meer free-will: And there-  
fore it depends not upon the merit of  
my works. I am by faith as surely ascer-  
tained of the benefits promised of thy  
grace, as I am assured by the sight of  
mine eyes of those which I already have.  
Thou feedest me with the body and  
bloud of thy Sonne: Thou sealest me by  
the inward testimony of thy Spirit:  
What more certain testimonie, or more  
precious pledge can there be to confirm  
unto me the promise of salvation? I  
finde in very deed that thou *art with me* Psal.  
*in the troubles* of this present life: How 91. 15.  
can it otherwise be but that I shall be  
with thee in that most blessed fellowship  
of eternall life? If thou bestowest upon



370. me such great things in the poore cottage of this world: how much greater wilt thou bestow in the palace of the heavenly paradise! Whatsoever thing to be hoped for thou hast promised, is as certain unto me, as all those things, which thou hast given me for my use in this world. Thy mercy and truth is strengthened and shall be strengthened over me for ever. Thy mercy did prevent me, and *thy mercy shall follow me*: It prevented me in my justification, and it shall follow me in my glorification: It prevented me that I might live piously, it shall follow me that I may live for ever with thee. Therefore I will praise and sing of thy mercy and truth for ever, *Amen.*

Psal.

117.2.

Psal. 23.

6.

# THE THIRD PART.

Of Petitions for our selves.

## The ARGUMENT.

*The meditation of our own wants, doth shew that we have of our selves no manner of spirituall good: And therefore that it becometh us to renounce all confidence in our own strength, and to flee to the aid and succour of Gods mercie promised unto us through Christ. By this consideration of our manifold wants, our soul is lifted up unto God, and begs of him mortification of the old man, and renovation of the new, which is necessary for all those that are born again. This renovation consisteth in the conservation and increase of faith, hope, charitie, humilitie, patience, gentleness, chastitie, and the other vertues: And therefore we ought with serious prayer to sue unto God for it. Moreover, seeing that daily we are assailed by the flesh, the world, and the devil: insomuch that our flesh sollicites us unto the love of earthly things; the world with hatred, and Satan with his treacheries oppugnes us: we have just cause to pray daily unto the Lord of hosts, who proposeth unto us this battell, and a reward of victorie, For contempt of earthly things, For denial of our selves, For conquest over the world, For comfort in all adversitie, and true tranquillitie of the minde, For victorie in tentations, and preservation from the devils treacheries. And to conclude, seeing that the aid and assistance of God in the houre of death and the day of judgement is most necessarie; therefore we must every day humbly pray for a blessed departure out of this life, and a blessed resurrection unto life everlasting.*

PRAYER.

## P R A Y E R . I.

*He prayes for mortification of the old man.*

**M**ost holy and most mercifull  
 God , Father of our Lord  
 Jesus Christ , through the  
 same thy beloved Sonne by  
 thy holy Spirit I humbly beseech thee,  
 that thou wouldest be pleased to work  
 in me a daily mortification of the old  
 man, that according to the inward man  
 Rom. 7. I may in thee be strengthened. *Sinne*  
 17. *dwells in my flesh*: But give thou unto  
 me the strength of the Spirit, that I do  
 Rom. 6. not suffer it to reigne in me. Thou dost see my  
 12. *secret sinnes before thee in the light of thy*  
 Psal. 90. *countenance*: But set thou them, I beseech  
 2. thee, in the light of my heart, that I  
 may see them, and grieve, and humbly  
 sue unto thee for pardon. I am not as  
 yet altogether free from sinne dwelling  
 in me: But grant, I beseech thee, in  
 mercie, that I may be free from the  
 guilt thereof, and from condemnation.  
 Rom. 7. *The law of sinne in my members, is repug-*  
 2. *nant unto the law of my minde which is re-*  
*newed*: But give unto me the Spirit of  
 thy grace, that I may captivate the law  
 of

of sinne, and not be captivated by the 373  
 old flesh. *The flesh within me lusteth a-* Gal. 5.  
*gainst the spirit, and the spirit against the* 17.  
*flesh. The spirit indeed is ready, but the flesh* Mat. 26.  
*is weak:* Grant therefore unto my spirit 41.  
 the riches of thy strength and vertue,  
 that it may overcome the evil concu-  
 piscences of the rebellious flesh. That  
 whorish *Dalilah* with her allurements Judg. 6.  
 doth daily set upon me: But *strengthen* 6.  
*thou me by thy Spirit in the inward man,* Eph. 3.  
 that at length she overcome me not. O  
 how grievous and hard a thing is it for  
 a man to fight against himself, that is,  
 against his flesh! How difficult and hard  
 a matter is it for one to overcome a do-  
 mestick enemy! Unless in this combate  
 thou dost arm me with thy heavenly  
 strength, there is great fear that I shall  
 be constrained to yield unto this ene-  
 mie, by reason of her secret and hidden  
 treacheries. Presse, burn, launce, mor-  
 tifie the old man, that I may escape his  
 fawning deceit and seducement. Grant  
 unto me that I may daily die in my self,  
 that by the allurements of the flesh I be  
 not separated from the life that is in  
 Christ. Kindle in my heart the fire of  
 the Spirit, that I may sacrifice unto thee  
 the

374 the beloved sonne of all my evil lusts,  
 1 Cor. and mine own will. *Flesh and bloud can-*  
 15. 50. *not inherit the kingdome of God*: Let them  
 therefore die in me, that I be not ex-  
 cluded from the kingdome of heaven.  
 Rom. 8. *They that live according to the flesh, shall*  
 13. *die: But they which by the Spirit do mor-*  
 Gal. 5. *tifie the deeds of the flesh, shall live. They*  
 4. *that are Christs, do crucifie the flesh with*  
 6. *the lusts thereof*: Therefore strike through  
 and crucifie my flesh, O Christ, thou  
 that wast upon the altar of the crosse  
 pierced through and crucified for me.  
*Amen.*

P R A Y E R II.

*He prays for the conservation and increase  
 of faith.*

**T**Hou hast lighted in my heart, thou  
 living and eternall God, the light  
 of saving faith: which I humbly  
 beseech thee, of thy goodness and cle-  
 mencie, to keep & increase. I often feel  
 weaknesse of faith, I often waver, and  
 am tossed with storms of doubts and  
 fears: Therefore I humbly call upon  
 thee with thy blessed Apostles, that  
 thou wouldest vouchsafe to increase it.  
 Luk. 17.  
 3. *My*

My heart propounds unto thee a good word. *Thou wilt not break the bruised reed,* <sup>Ila. 42.</sup> *nor quench the smoaking flax.* I carry my <sup>3.</sup> *treasure in a vessel of clay* : The torch <sup>2 Cor.</sup> of faith I beare about me in a brittle <sup>4. 7</sup> vessel. What else remains then, but that with serious prayers and sighs I commend it unto thy custodie, and daily pray unto thee for increase of the same? In the darknesse of this life and present world, make me partaker of the heavenly light of faith. Thy word is light and life : Grant unto me of thy mercy that by true faith I may stick unto thy word, and be made by thee a sonne of light and life. Against all the tentations of Satan, against all oblocutions of the world, yea against the cogitations of mine own heart, let the comfort of thy word prevail in me. One word of Scripture is of more worth than *heaven and earth*, in that it is more *firm then heaven and earth.* Effect in me <sup>Luk. 21.</sup> by thy holy Spirit, that I may firmly <sup>33.</sup> believe thy word, and yield my reason and my senses to the obedience of faith. Thy promises are of thy mere free grace, neither do they depend upon the condition of my worth and merits :

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Eph. 3.

17.

Gal. 2.

20.

1 Joh. 5.

4.

Mat. 5.

26.

merits : I may therefore with most assured faith relie upon them , and with my

whole heart trust in thy goodnesse. By

*faith Christ dwells and lives in my heart :*

Conserve therefore in me the free gift of faith , that my heart may be and alwayes remain the habitacle of Christ. Faith is the seed of all good works , and the foundation of holy life : Conserve therefore , most bountifull Lord , and confirm this in me , that my spirituall harvest , and dwelling , suffer no losse.

Strengthen my faith , that it may *over-*  
*come the world* , and the prince of the

world : Increase the light thereof , that it may daily cast forth more clear beams outwardly : Conserve it in the midst of the darknesse of death , that it may cast a light before me to true life.

Rule me by thy holy Spirit , that I lose not this faith by consenting unto the lusts of the flesh , and taking pleasure in sinne against my conscience : But confirm in me that good work which thou hast begun , that by perseverance of my faith I may obtain the inheritance of eternall life. *Amen.*

PRAYER

## P R A Y E R III.

*He prays for the conservation and increase of hope.*

**A** Lmighty, eternall, and mercifull God, I beseech thee by the most sacred wounds of thy Sonne, to uphold in me the prop of saving hope. Sometimes my heart doth wave like a ship in the midst of the sea: But grant thou unto me the safe and firm anchor Heb. 6. 19. of immoveable hope; still the waves of tentations and doubts; thou that art the God of hope, and all consolation. As certain and immoveable as the truth of thy promise is, so certain may the firmnesse of holy hope be in me. I rest upon thy promises: And thou wilt not leave me destitute of aid. My confidence is in thy bountie: And thou wilt not leave me destitute of comfort. I 2. Tim. 1. 12. Bern. Sermon 3. of the fragments of the 7 loaves, col. 123. Phil. 1. 6. know on whom I have believed, and I am sure that he is able to keep that which is committed unto him by me, against that day. I am most certainly perswaded that thou which hast begun a good work in me, wilt also finish it untill the day of Iesus Christ. There are three things that lift me up when



378 when I am falling; that direct me when I am wavering: to wit, thy love in my adoption; the truth of thy promise; and thy power in performance. This is the threefold cord, that thou lettest down unto me into this prison, out of my heavenly countrey, that thou maist lift me up, and draw me unto thee, unto the sight of thy glory. This hope is the anchor of my salvation: This is the way that leadeth unto paradise. The meditation of thy command makes me hope: The meditation of thy goodnesse suffers me not to despair of thy mercie: **The meditation of mine own frailtie suffers me not to hope and trust in my self, or mine own power and merit. By how much the lesse my hope is fastned on these frail and fluxible sands of present goods and humane aid: by so much the more solidly and certainly it is stablished upon the firm and immovable rock of thy promise, and celestiall things. Unite my heart unto thee, that I may altogether withdraw my self from the world, and cleave unto thee with all my heart. Unto thee I flee, as**

Heb. 4. 16. **unto the throne of grace, and altar of mercie, and ark of the covenant, and sanctu-**

sanctuary of libertie, and the rock of my strength, and horn of my salvation. In me there is nothing but sinne, death, and condemnation: In thee there is nothing but righteousness, life, health, and consolation. I despair therefore in my self, and I hope in thee: I am dashed in pieces of my self, and I am raised up by thee. Let tribulations be multiplied, so that thy quickning consolations be present unto me, and erect my hope. *Tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed. In thee, O Lord, do I put my trust, let me never be confounded.* Amen.

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Psal. 18.

2.

Rom.

5. 3.

4. 5.

Psal.

31. 1.

## PRAYER IV.

*He prays for the conservation and increase of charitie.*

**E**Ternall and mercifull God, who art charitie and love it self: Grant unto me the riches of true & spirituall love. My heart is cold, my heart is earthy: O thou that art fire, O thou that art love it self, kindle me. My heart is hard & stony: O thou that art the rock, O thou that art love it self, soften me, My

1. Ioh. 4.

8.

380 My heart is full of thorns and thistles of  
anger and hatred : O most gracious  
Father, O thou that art love it self, weed  
me. *I will love thee, O Lord my strength,  
my rock, and my tower of defence, my deli-*  
*verer, my God, my buckler, and the horn*  
*of my salvation.* Whatsoever I see in the  
creatures either good or excellent, all  
that I finde in thee, who art the chief  
good, more abundant and excellent. I  
will love thee therefore with all my  
heart above all things, in whom I know  
there is such plenty and excellency of  
all good. It is so much the better for  
me, by how much the more I come un-  
to thee, then whom there is nothing  
better : But I will come unto thee, not  
walking on the feet of my body, but  
loving thee with the affection of my  
heart. If I desire beauty, thou art the  
most beautifull of all : If I desire wis-  
dome, thou art the wisest of all : If I de-  
fire riches, thou art the richest of all : If  
I desire power, thou art the most pow-  
erfull of all : If I desire strength, thou  
art the strongest of all : If I desire ho-  
nour, thou art the most glorious of all.  
Thou didst love me from eternitie : I  
will therefore love thee again unto  
eter-

Psal. 118.  
1, 2.

eternitie. Thou didst love me in giving thy self for me: I will love thee again in rendring my self up wholly unto thee. Let my heart be set on fire; let every creature seem vile unto me: Do thou onely become sweet unto my soul. It was thy will that the humane nature should be united unto thy Sonne by an unseparable union: How much more is it fit that my heart be joyned unto thee by an unseparable bond of love! A divine love drew thy Sonne from heaven to earth, tyed him to a pillar to be whipt, and fastened him to the crosse to be crucified: Should not as fervent a flame of love lift up my heart from earth to heaven, and binde me to thee the chief good, and that unseparably? I should offer much injury unto thee and unto my self, if I should love terrene, vile, and mean things, when thou hast so much honoured me, and given me such large promises, to the end I might love thee. From this love of thee, let there arise in my heart a sincere love of my neighbour. *Whosoever loveth thee* (O thou chief good) *keepeth also thy commandments*: seeing that the doing of the work is the triall of love. Wherefore seeing

Joh. 14.

15.

1 Joh. 4.

20.

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1 Ioh. 4.  
20.

seeing that thou hast commanded us to love our neighbours, therefore no man loves thee sincerely, which payeth not unto his neighbour the debt of love. Whatsoever my neighbour is, he was so deare unto thee, that thou didst wonderfully create him, mercifully redeem him, and graciously call him to the fellowship of thy kingdome: In thee therefore and for thee I ought to love my neighbour, whom I see to be raised by thy grace and mercy to such an height of glory. Strengthen and increase in me this true and sincere love, thou that art love eternall, and unchangeable. *Amen.*

## P R A Y E R V.

*He prayes for the conservation and increase of humilitie.*

**A**lmighty and mercifull God, which art a severe hater of all pride, grant that I may be the rose of charitie, and the violet of humilitie: that I may by my deeds of charity cast forth a good and fragrant smell, and think humbly of my self in my heart. What am I, Lord, in thy sight? Dust, ashes, a shadow, nothing. Wherefore seeing

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Part 3.

*Practise of pietie.*

Petitions.

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ing that I am nothing in thy sight, grant  
that I may seem to my self nothing  
in mine own sight. Keep down that  
swelling pride that was born together  
with my heart, that I may receive the  
dew of thy heavenly grace : For the  
streams of thy grace do not flow up-  
wards to the high mountains, but are  
carried downwards to the low valleys of  
the humble heart. There is nothing at  
all mine but infirmity & iniquity: What-  
soever good thing there is in me, it de-  
scends from the fountain of thy good-  
nesse unto me. Therefore I can chal-  
lenge no good unto my self, seeing that  
there is nothing properly mine. By how  
much the more I think highly of thee,  
by so much the more I think basely of  
my self. Farre be it from me, most graci-  
ous Lord, far be it from me, to be proud  
of thy blessings, and in respect of them  
to despise others. The treasures of thy  
riches thou didst depose in the chest of  
my heart, as many & as great as it plea-  
sed thee: God forbid that I should attri-  
bute them unto mine own worth, and a-  
scribe them unto my self. Thou didst  
kindle in my heart by thy Spirit, the fire  
of pietie & love: Grant, I beseech thee,  
that

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that I may cover it with the ashes of humilitie. How little is the honour that by man is given unto man! How little is the praise wherewith man is graced by man! But he, O most mighty Creatour, is great indeed, that is great with thee. He that pleaseth thee, pleaseth the true prizer of things: But no man pleaseth thee, unlesse he displease himself. Thou art the life of my life: Thou art the soul of my soul: I therefore resigne my life and soul into thy hands, and with an humble heart cleave fast unto thee. Let thy highness look upon my lowlinesse: Let thy loftinesse look upon my basenesse. Alas! why do I so desire to be extolled in the world, seeing that there is nothing in the world to be desired? Why do I so much lift up my self, when as the yoke of sinne doth so keep me down? Let the goad of thy godly fear prick my heart, lest it die of the most dangerous disease of spirituall tumour. Let my sinnes which are innumerable be alwayes in my sight. As for my good works, let them be buried in oblivion. Let the remembrance of my sinnes make me more sorrowfull, then the glorie of any work that I do, seemingly good,

Psal.

113. 7.



Part 3. *Practise of pietie.* Petitions.  
good, but indeed unclean and imper- 385  
fect, merry and joyfull. In thee alone  
do I rejoyce and glorie, who art my  
joy and my glorie for ever. *Amen.*

P R A Y E R VI.

*He prays for the gift and increase of patience.*

**A**Lmighty, eternall, and mercifull  
God, with humble sighes I im-  
plore thy grace, that thou wilt  
grant unto me true and sincere pa-  
tience. My flesh coveteth after things  
pleasing unto it, that is, soft and car-  
nall, and refuseth patiently to endure  
things contrary. I beseech thee power-  
fully to repress in me this desire of the  
flesh, and underprop my weaknesse  
with the power of patience. O Christ  
Jesu, thou doctour of patience and o-  
bedience, furnish me within with thy  
holy Spirit, that I may learn of thee to  
renounce mine own will, and patiently  
to beare the crosse that is laid upon me.  
Thou enduredst for me things more  
grievous then thou layest upon me: and  
I have deserved more grievous punish-  
ments then thou inflictst. Thou didst  
beare the crown of thorns, and the  
burden



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that I may cover it with the ashes of humilitie. How little is the honour that by man is given unto man! How little is the praise wherewith man is graced by man! But he, O most mighty Creatour, is great indeed, that is great with thee. He that pleaseth thee, pleaseth the true prizer of things: But no man pleaseth thee, unlesse he displease himself. Thou art the life of my life: Thou art the soul of my soul: I therefore resigne my life and soul into thy hands, and with an humble heart cleave fast unto thee. Let thy highness look upon my lowlinesse: Let thy loftinesse look upon my baseness. Alas! why do I so desire to be extolled in the world, seeing that there is nothing in the world to be desired? Why do I so much lift up my self, when as the yoke of sinne doth so keep me down? Let the goad of thy godly fear prick my heart, lest it die of the most dangerous disease of spirituall tumour. Let my sinnes which are innumerable be alwayes in my sight. As for my good works, let them be buried in oblivion. Let the remembrance of my sinnes make me more sorrowfull, then the glorie of any work that I do, seemingly good,

Psal.

113. 7.

good, but indeed unclean and imperfect, merry and joyfull. In thee alone do I rejoyce and glorie, who art my joy and my glorie for ever. Amen.

## P R A Y E R VI.

*He prays for the gift and increase of patience.*

**A** Lmighty, eternall, and mercifull God, with humble sighes I implore thy grace, that thou wilt grant unto me true and sincere patience. My flesh coveteth after things pleasing unto it, that is, soft and carnall, and refuseth patiently to endure things contrary. I beseech thee powerfully to repress in me this desire of the flesh, and underprop my weaknesse with the power of patience. O Christ Jesu, thou doctour of patience and obedience, furnish me within with thy holy Spirit, that I may learn of thee to renounce mine own will, and patiently to beare the crosse that is laid upon me. Thou enduredst for me things more grievous then thou layest upon me: and I have deserved more grievous punishments then thou inflictest. Thou didst beare the crown of thorns, and the

R

burden

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Ila. 63.

3.

Pfal.

110. 7.

Rom. 8.

29.

burden of the crosse; thou didst sweat  
bloud; thou didst *tread the winepresse* for  
me: Why therefore should I refuse with  
patience to endure such small sufferings  
and afflictions? Why should I be loath  
to be made conformable unto thy sor-  
rowfull image in this life? Thou didst  
*drink of the brook of passions in the way*:  
Why then should I deny to drink a  
small draught out of the cup of the  
crosse? I have by my sinnes deserved  
eternall punishments: And why should  
not I suffer a little in this world a fa-  
therly correction? *Those that thou* from  
eternitie, before the foundations of the  
world were laid, *didst foreknow*, *thou hast*  
*decreed that they should be made confor-*  
*mable unto the image of thy Sonne* in the  
time of this life: Therefore if I should  
not endure patiently this conformity  
by the crosse, I should despise thy holy  
and eternall counsel concerning my sal-  
vation: which farre be from me thy un-  
worthy servant. It is for triall and not  
for deniall that thou dost so exercise  
me with sundry calamities. As much of  
the crosse and tribulation as thou layest  
upon me, so much light and consol-  
ation dost thou conferre upon me: nei-  
ther

ther is my chastisement increased so <sup>387</sup>  
 much as my reward is. *The sufferings of* <sup>Rom. 8.</sup>  
*this life are not worthy* of that heavenly <sup>18.</sup>  
 consolation which thou sendest in this  
 life, & that heavenly glory which thou  
 promistest in the life to come. I know  
 that *thou art with me in trouble*: Why <sup>Psal. 91.</sup>  
 therefore should I not rejoyce rather <sup>15.</sup>  
 for the presence of thy grace, then be  
 sorrowfull for the burden of the crosse  
 that is laid upon me? Leade me which  
 way thou wilt, thou best Master and  
 Teacher, through thorns and bushes I  
 will follow thee; onely do thou draw  
 me, and make me able to follow thee. I  
 submit my head to be crowned with  
 thorns, being fully perswaded that thou  
 wilt hereafter crown me with an ever-  
 lasting crown of glory. *Amen.*

## P R A Y E R VII.

*He prays for the gift and increase of gen-  
 tlenesse and meeknesse.*

**O** Most gracious Lord, that dost so  
 lovingly and kindeiy invite us to  
 repentance, and with such long  
 patience dost wait for our conversion:  
 give unto me *the riches of long-suffering* <sup>Rom. 2.</sup>  
 and <sup>4.</sup>

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*and meekness.* The fire of anger doth  
flame in my heart, as often as I receive  
the least detriment from my neigh-  
bour: Therefore I humbly pray thee,  
that by thy Spirit thou wouldest mor-  
tifie this sinfull affection of my flesh.  
What hard words, and harder blowes,  
and most hard punishments did thy be-  
loved Sonne endure for me; *Who when*  
*he was reproached, reproached not again,*  
but referred all to him that judgeth all  
things most righteously! What pride  
is this therefore, and stubbornnesse in  
me, that I miserable and mortall dust  
of the earth, and ashes, cannot endure a  
rough word, and overcome with meek-  
nesse of heart the offence given me by  
my neighbour! *Learn of me, 'O learn of*  
*me, for I am meek and humble in heart,*  
thou cryest out, O Christ. Receive me,  
receive me, with sighes I humbly in-  
treat thee, into that practick school of  
thy Spirit, that I may learn there true  
meeknesse. With what grievous and  
divers sinnes do I offend thee, most gra-  
tious Father, whose daily pardon I  
stand in need of! Why therefore do I  
being a man harbour anger against man,  
and presume to ask pardon of thee, who  
art

1 Pet. 2.

23.

Gen. 8.

27.

Mat. 11.

29.

Eccelus

28. 3.

art Lord of heaven and earth? Were it 389  
 not absurd for me to take no pitie up-  
 on man that is like unto my self, and  
 to ask of thee, Lord, remission of my  
 finnes? *Vulessse I shall remit unto my neigh-* Mat. 9.  
35.  
*bour his offences*, neither can I hope for  
 remission of my finnes. Therefore, most  
 gracious Lord, that art of much mercie  
 and long-suffering, give unto me the  
 spirit of patience and meekness, that I  
 do not presently conceive anger when  
 my neighbour offendeth me, but that  
 I may shun it, as the enemy of my soul:  
 or if it steal upon me unawares, that I  
 may presently lay it aside. *Let not the* Eph. 4.  
26.  
*sunne go down upon my wrath*, lest it de-  
 part as a witnesse against me: Let not  
 sleep seize upon me whilst I am angry,  
 lest he deliver me in my anger to death  
 his sister. If I desire to take revenge of  
 mine enemy, why do not I set my self  
 against mine anger, which is my great-  
 est and most hurtfull enemy, seeing that  
 it kills the soul, and makes me subject  
 to eternall death? Set a watch before  
 my mouth, and give me prudence to  
 govern the actions of my life, that I of-  
 fend not my neighbour either in word  
 or deed. Grant that I may be unto my  
 neigh-

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neighbour by the fragrant smell of my vertues, a sweet senting rose; and not by offences and detractions a pricking thorn. Grant, good Jesu, that I may insist in the footsteps of thy meeknesse, and with a sincere heart love my neighbour. *Amen.*

## P R A Y E R    V I I I .

*He prays for the gift and increase of chastitie.*

**H**Oly God, thou which art a lover of modestie and chastitie, and a severe hater of filthinesse and lust, for Christ his sake, the most chaste Bridegroom of my soul, I intreat thee to work and increase in me true chastitie inward and outward, of the soul, and of the body, of the spirit and of the flesh: and contrariwise to extinguish the fire of evil concupiscence that is in my heart. Let the holy fear of thee wound my flesh, that it rush not headlong into the fire of Lust. Let the celestially love carry my soul up unto thee, that it cleave not through inordinate love unto the unfavourie things of the world, Showre down upon me the  
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streams of thy heavenly grace, that the flames of concupiscence may thereby be extinguished, as fierie darts are in the water. My soul was created after thy image, and repaired again by Christ: I should offer great injurie unto thee therefore my Creatour, and Redeemer, and unto my self also, if I should be black the beautifull face of my soul with the smoak and stains of dishonest love. *Christ dwelleth in my heart: The holy Ghost dwelleth in my heart:* Let him therefore replenish me with the power of his grace, and the largesse of his spirituall gifts, that I may be *holy in spirit, and holy in bodie.* Without holinesse no man shall see thee, who art the most pure light: As much therefore as thy beautifull vision is to be loved and desired, so detestable and odious let the decrease & losse of chastitie be unto me. *The holy Spirit is made sorrowfull* with the sparks of filthy speeches: How much more then with the flaming fire of lust! The very appetite of lust is full of anxietie and folly: The act is full of abomination and ignominie: And the end is full of repentance and shame. The heat thereof ascendeth up into heaven, and

*Ephes. 3. 7. 1 Cor. 3. 16. 1 Cor. 7. 34. Heb. 2. 14. Eph. 4. 30. Bernard of conversion, chap. 2.*

R 4. the



392 the stink thereof descendeth even unto hell: Why therefore should I open the doore of my soul to this most filthy enemy, and receive him even into the inward chamber of my heart? Give unto me, thou God of holiness and fortitude, thou Lord of hosts, give unto me the strength of the Spirit, that I may overcome that enemy, which within me fighteth against me. Grant unto me that I may not onely abstain from unlawfull embracings, and outward acts of filthinesse, but also that I may be freed from the inward flames and desires thereof: seeing that thou dost not onely require a pure body, but also a pure heart, and dost behold with thy most pure eyes not onely the outwards, but the inwards also. Crucifie in me (O Christ, thou which wast crucified for me) my flesh and the concupiscence thereof, I beseech thee.

## P R A Y E R IX.

*He prays for contempt of earthly things.*

**H**Oly God, heavenly Father, I call upon thee through thy beloved Sonne, that by thy holy Spirit thou

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thou wouldest withdraw my heart from earthly things, and lift it up unto the desire of heavenly things. As fire by nature doth tend upwards: So let the spirituall fire of love & devotion kindled in my heart, tend to heavenly things. What are these earthly things? They are more brittle then glasse, more movable then *Euripus*, more changeable then the windes. I were a fool therefore, if I should set my heart upon them, and seek rest for my soul in them. We must leave all earthly things when we die, though it be against our wills: Grant therefore that with a free and voluntarie affection of the heart, I may first forsake them. Mortifie in me the love of the world, that the holy love of thee may increase in me. Preserve me by the aid of thy holy Spirit, that I settle not my love on this world, lest my heart become worldly. *The figure of this world passeth away*, the momentanie glorie thereof passeth away: the dissolution both of heaven and earth is at hand: Bend my heart therefore, that I may become a lover of the life that lasteth for ever, and not of this world which soon fleeth away. *Whatsoever is in*

<sup>1</sup> Joh.  
<sup>2. 6.</sup>

<sup>1</sup> Cor. 7.  
<sup>31.</sup>

394 *this world, is concupiscence of the flesh, concupiscence of the eyes, and pride of life: But how vain a thing is it to love the concupiscence of the flesh! How dangerous a thing is it to satisfie the concupiscence of the eyes! How hurtfull a thing is it to make choice of the pride of life! He cannot truely love Christ, which is the heavenly bread of life, that is full with the earthly husks of the swine. He cannot freely flie up to God, whose heart is held captive with the love of this world. The love of God cannot enter in there, where the heart is full with the love of this world. Quench in me therefore, O God my love, the desire of earthly things: Take from me this bond of the love of the world; scour the vessell of my heart, that I may love thee with sincere love, and cleave unto thee with a perfect heart.*

Luk. 15. 16. *Alas! why should I love those things which are in the world, seeing that they cannot satisfie my soul which was created for eternitie, nor recompense me again love for love? Him shall my soul love, with whom she shall dwell for ever. Thither will I send before the desires of my heart, where eternall glory is prepared*

1 Joh. 2. 15.

pared for me. *Where my treasure is, there* 395  
*shall my heart be also.* Give unto me *the* <sup>Mat. 6.</sup>  
*wings of a dove*, that I may flie on high <sup>21.</sup>  
unto thee, and hide my self in the holes  
of the rock: lest the hell-hunter catch  
me in the snares of this worldly love,  
and draw my soul again to earthly  
things. Let all the world wax bitter un-  
to me, that Christ alone may become  
sweet unto my soul, *Amen.*

## P R A Y E R X.

*He prays for deniall of himself.*

**O** Jesu Christ, Sonne of the living  
God, which proclaimest in thy  
word, *Whosoever will be my disciple,* <sup>Mat. 26.</sup>  
*let him denie himself, take up his crosse, and* <sup>24.</sup>  
*follow me*: I intreat thee by thy most  
precious death and passion, to perfect  
in me that deniall of my self which thou  
requirest. I know it is easier to forsake  
all other creatures, then for a man to  
deny himself. That which I cannot  
therefore in my self perfect, perfect  
thou in me I beseech thee. Let the de-  
sires of mine own will keep silence, that  
I may hearken unto thy divine oracles.  
Let the rootie strings of the love of my  
self

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self be rooted out of my heart, that the most sweet plants of divine love may grow in me: Let me die wholly unto my self, and mine own concupiscences, that I may live wholly unto thee, and thy will. My will is changeable and movable, wandering and unconstant: Grant therefore that I may submit my will to thy will, and cleave inseparably unto thee, who art alone the immutable and eternall good. Then do divine vertues grow in us, when naturall strength decayes in us: Then at length are our works done in God, when our own will is mortified in us: Then are we truely in God, and live in him, when we are annihilated and made nothing in our selves. Therefore, O thou true life, mortifie in me mine own will, that I may begin truely to live unto thee. Whatsoever in us ought to be approved, and please God, must from him descend upon us: Therefore, to God alone must all good be ascribed, and to him must we leave that which is his own. Whatsoever doth shine and glitter in us, doth come from the eternall and immutable light, which lighteneth the naturall darknesse of our mindes, *Let*  
*our*

*our light therefore so shine before men*, not that we our selves, but that God may thereby be glorified. O Christ, thou which art the true light, kindle this light of true knowledge in my minde. O Christ, thou which art the true glory of thy Father, work in my heart this abnegation of mine own honour. It is better for me in thee, then in my self: Where I am not, there am I most happy. My infirmity desires to be strengthened by thy vertue: my nothing looketh up unto thy being. Let *thy holy will be done in the earth* of my flesh, that thy heavenly kingdome may come into my soul. Mortifie in me the love of my self, and of mine own honour, that it may not hinder the coming of thy heavenly kingdome. If it be the totall good of mankinde to love God: then it must needs be the totall evil to love himself. If it be the nature and propertie of the true good to communicate it self: then surely mans love of himself must needs be a great evil; because he challengeth his own and others good unto himself. If all glory be due unto God alone, then is it sacriledge to challenge honour; for he that challengeth it, challengeth that which

398 which is anothers. Extinguish in me this love of my self and mine honour, O Christ blessed for ever. *Amen.*

## P R A Y E R XI.

*He prayeth for conquest over the world.*

**A** Lmighty, eternall, and mercifull God, Father of our Lord Jesus Christ, give unto me the grace of thy holy Spirit, that I may get the conquest over all the tentations of the world. The world sets upon me with hatred, flattery, and perverse examples: Teach me to contemn the hatred of the world, to decline her allurements, and to shun the imitation of evil examples. What can the world with her hatred do against me, if thy grace like a buckler protect me? What shall it hurt me though all men should persecute me with hatred, if thou my God dost embrace me with love? Again, what shall it profit me, though all men should love me, if the fury of thine anger shall pursue me? The world passeth away, the hatred of the world passeth away: But the grace of God alone endureth for ever. Remove therefore,  
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O God, out of my heart that inordinate fear, that I be not afraid of the hatred and persecution of the world: But ingrasse in my soul a full confidence, and an ardent heat of the Spirit, that I may learn to contemn all worldly things, because they are transitory clouds. *Why should I be afraid of them that kill the body, but cannot kill the soul?* I will rather reverence and fear him that is able to cast not onely the body, but the soul also into the everlasting fire of hell. *Our faith is the victory that overcometh the world:* For by faith we have an eye unto the joyes to come, that so we may with patience endure these present sorrows: By faith we relie upon the divine goodnesse, that so we may abide humane hatred. Neither doth the world assault me on the left hand onely with her hatred, but on the right hand also she laboureth to ensnare me with her fawning allurements. She hath a sting in her tail, but she hath a smooth face. Grant unto me therefore, O Christ, a taste of the sweetnesse of the heavenly joy, that I may lose the taste of earthly things. The taste of my soul is corrupt, & coveteth



eth after earthly things; and the contempt of the worlds allurements doth seem bitter unto it: But thou, the true prizer of things, hast taught me to loath the enticements of the world; and wouldest have my soul to soare aloft after heavenly things. Turn away therefore, O turn away my heart from the allurements of the world, that being turned unto thee, it may enjoy the true and spirituall delights. What have these things profited the lovers of the world after death, to wit, vain-glory, short pleasure, slender power? What hath the momentanie pleasure of the flesh, and store of false riches profited? Where are they now, that not many dayes ago were here with us? There remains nothing of them but ashes and worms. They did eat and drink being secure, they passed their life being made drunk with carnall pleasure: But now their flesh is here given to the worms for meat, and their soul is there tormented in everlasting fire. All their glorie is fallen like the flower, and like grasse withered. Suffer me not, O God, to follow their steps, lest that I come to the same term of miserie: But by the  
victory

victory of the world leade me unto the crown of celestiaall glorie. *Amen.* 401

## P R A Y E R XII.

*He prayes for consolation in aduersitie, and for the true rest of the soul.*

**M**OST gracious Father, God of all <sup>2 Cor. 1.</sup> hope & consolation, grant unto me <sup>3.</sup> in all aduersities thy quickning consolation, and the true rest of the soul. I feel much straitnesse in my heart: *But thy consolation shall make glad my soul.* <sup>Psal. 94. 19.</sup> Vain and unprofitable is all the comfort of the world: in thee alone is the strength and support of my soul. The weight of diuers calamities presseth me sore: But thy inward speaking unto me, and thy consolation maketh it light. No creature can make me so sorrowfull, but thou canst make me much more glad by the Spirit of gladnesse. No aduersities can so straiten my heart, but thy grace can much more enlarge it. The fiery heat of sundry calamities doth torment me: But the taste of thy sweetnesse doth refresh me. Rivers of *teares* distill from mine eyes: But thy <sup>Rev. 7.</sup> most bountifull hand doth *wipe them all* <sup>17.</sup> away.

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Acts 7.

56.

Luk. 22.

43.

*away.* As thou didst shew thy loving countenance to *Steven* the first Martyr, even in the very heat when his enemies stoned him: So vouchsafe to give unto me in all adversities the joy of thy comfort. As in the most grievous agonie of death, thou didst send an angel unto thy Sonne to comfort him: So in this my wrestling send, I beseech thee, thy holy Spirit to uphold me. Without thy support I fall down under the burden of the crosse: Without thy help by the assault of sundry adversities I am cast down flat. Extinguish in me the love of the world, and of the creatures: so shall not the calamities of this world, nor the changeablenesse of the creatures bring any bitterness unto me. He that with all his heart doth cleave unto the world and to the creatures, can never be made partaker of the true and eternall rest; for all terrestriall things are subject to continuall alterations and changes: But whosoever doth not cleave unto the present goods of this life with an inordinate desire, he will not be grieved much for the losse of the same. Poure out, O God, poure out of my heart the love of the world, that  
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Part 3.

*Practise of pietie.*

Petitions<sup>7</sup>

the celestially *Elisha* may poure into the 403  
*widows pitcher*, that is, into my soul de- <sup>2 Kin.4.</sup>  
void of earthly comfort, the oyl of ce-  
lestially joy. Let all earthly things be  
troubled, and changed, and turned up-  
side down: Yet notwithstanding thou  
art the immoveable foundation and  
most firm *rock of my heart*. Can a poore, <sup>Ps. 73. 1</sup>  
and weak creature disturb the quiet of <sup>26.</sup>  
my soul, which I possesse in thee my  
Creatour sure and immoveable? Can  
the waves of the world that most un-  
quiet sea, cast down the rock of my  
heart, which is fixt in thee the chief and  
immutable good? No: For *thy peace* <sup>Phil. 4.</sup>  
*passeth all understanding*, and overcometh <sup>7.</sup>  
the invasion of all adversities. Which  
inward peace, most bountifull Father,  
I beg at thy hands with most humble  
sighes. *Amen.*

P R A Y E R XIII.

*He prays for victory in tentations, and de-  
liverance from the devils treacheries and  
invasions.*

**B**E present unto me, thou God of  
Zebaoth, thou God of strength  
and mercy, that I yield not unto  
the tentations and invasions of Satan:  
but

404 but being safe by thy guard, and upholden by thy aid, I may become at length the conquerour. *Within are fears, without are fights*: For within the devil doth wound my soul with venomous and fiery darts of tentations; without he wearies me with sundry adversities, and a thousand kindes of treacheries. He is a serpent for his subtilty and fallacie, a lion for his violence and invasion, a dragon for his cruelty and oppression. He attempted to assault the very captain of the heavenly host: and will he spare me a common souldier? He did not doubt to set himself in opposition against the very head: and what wonder then if he go about to overthrow a weak member of the mysticall bodie? There is no power in me to withstand him being strong and armed: There is no wisdom in me to escape the snares and gins of this enginier, that hath a thousand stratagems. To thee therefore with humble sighs do I betake myself, whose power can not be termed, and whose wisdom cannot be numbred. Be present with me, O Christ, thou which art the most strong *Lion of the tribe of Iudah*, that in thee and through

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through thee I may be able to get the 405  
conquest over that lion of hell. Thou  
hast fought and overcome for me: Fight  
likewise and overcome in me, that *thy* <sup>2 Cor.</sup>  
*strength may be perfected in my weaknesse.* <sup>12. 9.</sup>  
Enlighten the eyes of my minde, that I  
may discern the treacheries of Satan.  
Direct my feet, that I may escape his  
hidden snares. Let the victorie in ten-  
tation be a testimonie unto my heart  
of my heavenly regeneration. Let the  
presence of thy grace confirm unto me  
the promise of victorie. Furnish me and  
arm me with the strength of thy forti-  
tude, that in this combate I may be able  
to stand, and hereafter *judge* him, of <sup>1 Cor. 6.</sup>  
whom I am now oppugned. The more <sup>3.</sup>  
in number, and the more dangerous  
the treacherous assaults of this enemy  
are; the more ardently do I flee unto  
the aid of thy mercie. One while he in-  
spires into me the unsatiable desire of  
earthly things, that having bound me  
in the fetters of avarice, he may leade  
me out of the way of righteousness.  
Another while he inflames me with the  
fire of anger, that my heart may burn  
within me, till I have done my neigh-  
bour some mischief. Another while he  
solicits

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solicits me to lust, and the love of pleasures. Another while he suggests into my minde envie and ambition. Before he precipitates and throws me headlong into sinne, he perswades me it is lighter then the aire, or a feather, or an autumn leaf; and this is to make me secure: And when he hath precipitated me into sin, then he tells me it is greater then the universe of heaven and earth, and more weightie then the balance of Gods mercie; and this is to make me despair. These so many and so great and treacherous assaults and fallacies I cannot foresee: How much lesse then shall I be able of my self to escape them? Unto thee therefore do I flee, who art my strength, and the rock of my fortitude for ever. *Amen.*

## P R A Y E R XIV.

*He prays for a blessed departure out of this life, and for a blessed resurrection unto life everlasting.*

**O** Jesu Christ, Sonne of the ever-living God, thou that wast crucified and raised up again for us, thou that didst destroy our death by  
thy

<p>rt 3. plea- into fore ead- it is or an e me ated ater rth, e of e me and can- hall Un- my ude</p> <p>this life</p> <p>ver- ici- us, by hy</p>	<table border="0"> <tr> <td data-bbox="77 75 207 1521"> <p>Part 3.</p> </td> <td data-bbox="207 75 787 1521"> <p><i>Practise of pietie.</i></p> <p>thy death, thou that hast merited by thy resurrection a blessed resurrection for us unto life everlasting: I worship thee, I pray unto thee with my whole heart, the onely true God, together with the Father and the holy Spirit, to grant unto me a happy egress out of the miseries of this life, and a blessed in- gress in the resurrection, and in the day of judgement unto life everlasting. I know that there is an <i>appointed term of</i> <i>my life</i> in thy diuine determination, and that after death follows judgement. Be present with me in the houre of death, thou that sufferedst death for me on the crosse: Protect me in the day of judge- ment, thou that wast for me unjustly condemned. When the <i>tabernacle of this</i> <i>my earthly house</i> shall be dissolved, leade my soul into an habitation in my hea- venly countrey. When my eyes shall be darkened in the agony of death, kin- dle in my heart the light of saving faith. When my eares shall be stopped in the houre of death, speak unto me inward- ly by thy Spirit, and comfort me. When a cold sweat doth come forth out of my dying members, make me to re- member thy <i>bloudy sweat</i>, which is a suf- ficient</p> </td> <td data-bbox="787 75 915 1521"> <p>Petitions.</p> <p>407</p> <p>Heb. 9. 1 27.</p> <p>2 Cor. 5. 1.</p> <p>Luke 22. 44.</p> </td> </tr> </table>	<p>Part 3.</p>	<p><i>Practise of pietie.</i></p> <p>thy death, thou that hast merited by thy resurrection a blessed resurrection for us unto life everlasting: I worship thee, I pray unto thee with my whole heart, the onely true God, together with the Father and the holy Spirit, to grant unto me a happy egress out of the miseries of this life, and a blessed in- gress in the resurrection, and in the day of judgement unto life everlasting. I know that there is an <i>appointed term of</i> <i>my life</i> in thy diuine determination, and that after death follows judgement. Be present with me in the houre of death, thou that sufferedst death for me on the crosse: Protect me in the day of judge- ment, thou that wast for me unjustly condemned. When the <i>tabernacle of this</i> <i>my earthly house</i> shall be dissolved, leade my soul into an habitation in my hea- venly countrey. When my eyes shall be darkened in the agony of death, kin- dle in my heart the light of saving faith. When my eares shall be stopped in the houre of death, speak unto me inward- ly by thy Spirit, and comfort me. When a cold sweat doth come forth out of my dying members, make me to re- member thy <i>bloudy sweat</i>, which is a suf- ficient</p>	<p>Petitions.</p> <p>407</p> <p>Heb. 9. 1 27.</p> <p>2 Cor. 5. 1.</p> <p>Luke 22. 44.</p>
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ficient ranfome for my finnes, and a defensive remedie for me againſt death. In thy ſweat there appeareth fervency; in thy bloud a price, and in the running down thereof ſufficiency. When my ſpeech ſhall begin to fail me in that laſt agonie, grant that I may ſigh unto thee by the grace of thy holy Spirit. When thoſe extream diſtreſſes ſeize upon my heart, be thou preſent with me by the conſolation and help of thy quickning grace, and take me into thy charge and tuition when all other creatures deny me aid. Grant unto me that I may patiently endure all horrors and troubles: and bring my ſoul at length out of this priſon. I beſeech thee by thy moſt ſacred wounds which thou enduredſt in thy paſſion upon the croſſe for me, to grant unto me that I may *be able to quench the fiery darts of Satan*, wherewith he doth ſtrike at me in the houre of death. I beſeech thee by thoſe moſt bitter torments which thou ſufferedſt, that I may be able to endure and overcome all the violent invaſions of the infernall powers. Let my laſt word in this life be the ſame with which thou didſt conſummate all upon the croſſe:  
and

Ephes.  
6. 16.

and receive my soul, which thou hast 409  
redeemed with so deare a price, when I Luk. 23.  
shall commend it into thy hands. Let 46.  
a blessed resurrection follow a blessed  
death. In that great day of thy severe  
judgement, deliver me from that cruell  
sentence, thou which in my life didst  
with thy ready help protect me. Let my  
*sinnes be covered* with the shadow of thy Psal. 32.  
grace, and *overwhelmed in the bottome of* 1.  
*the sea.* Let my soul be bound up in the Mic. 7.  
*bund!e of the living*, that with all the elect 19.  
I may come into the fellowship of ever- 1 Sam. 25. 29.  
lasting joy. *Amen.*

# THE FOURTH PART.

## Of Supplications for others.

### THE ARGUMENT.

*The meditation of our neighbours wants and indigencies, concerns the common good and welfare of the Church and Common-wealth, and makes us look upon others miseries as our own. This is the fruit of true and sincere charitie, which bindes us all together into one mysticall bodie, under one head, which is Christ; & commends unto us a serious care of the whole Church, and of all the particular members thereof. That is not a true member of the bodie, which labours not, as much as in it lies, to preserve in safetie the whole structure of the bodie: That is not a true member of the bodie, which suffers not with a fellow-member that suffereth. And the same reason is of force in the mysticall bodie of Christ. Whosoever therefore is a true and a living member of the Christian Church, let him daily pray For the conservation of the word: For pastors and people: For magistrates and subjects: and For the æconomick and household estate. For these are those three Hierarchies, and holy magistracies, appointed by God for the safetie and preservation of this life, and for the propagation and increase of the heavenly kingdome. Let him pray also For his kinsfolk, and his benefactors, to whom he must acknowledge himself to be bound in some speciall bond of dutie. Let him pray For his enemies and persecutors, and seriously desire their conversion and salvation. Let him pray likewise For all those that are afflicted & in miserie, and shew himself to be moved with a fellow-feeling of their calamities.*

PRAYER

## P R A Y E R I.

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*He prayes for the conservation and continuance of the word, and for the propagation and increase of the Church.*

**A**lmightie, eternall, and mercifull God, Father of our Lord Jesus Christ, that by thy holy Spirit dost gather thy Church out of mankinde, and in it dost keep the heavenly doctrine committed unto it: In humilitie I adore and worship thee, and pray unto thee, that thou wouldest be pleased to continue unto us the saving doctrine of thy word inviolable, and every day propagate and enlarge the bounds of thy Church. Thou hast of thine infinite mercy lighted unto us that were in the darknesse of this world, the light of thy word: Suffer not therefore the clouds of humane traditions to extinguish it, or to obscure it. Thou hast given unto us thy word for the wholesome meat of our iouls: Suffer it not therefore by the delusion of the devil and the corruption of men, to be turned into poyson. Mortifie in us the sinfull lusts of the flesh, that thirsteth after earthly

S 2

things;

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things; that so we may taste the spirituall delicates of thy word which is that heavenly Manna. No man can feel the sweetnesse thereof, but he that will taste: and no man can taste, whose palate is corrupted with abundance of worldly delights. Thy word is the word of spirit and life, of light and grace. Take away therefore the carnall affections, and the corrupt senses of our hearts; that it may shine to us within, and be a light to leade us unto the light of everlasting life. From the light of thy word let there arise in our hearts the light of saving faith, that *in thy light we may see light*, in the light of thy word, the light of thy Sonne. As in the old time that heavenly Manna descended in the wilderness with a wholesome dew: So likewise by the hearing of thy word let our hearts be filled with the fire of the Spirit, that our cold and lukewarm flesh may be excited, and may be tempered against the boilings of sinfull lusts. Let the seed of thy word take deep root in our hearts, that by the dew of thy holy Spirit watering it, it may bring forth wholesome fruit, and plentiful increase like standing corn. Protect, O Lord, the

Psal. 36.  
9.

the *vineyard* of thy Church, in which thy word is as seed scattered, and fruit is gathered unto everlasting life. Set an hedge of angelicall guard round about it, that the wilde boares and the foxes break it not down: the wilde boares by violent persecutions, and the foxes by fraudulent delusions. Erect up in it an high tower of thy fatherly providence, that by thy custodie it may be free from all devastation. But if thou shalt at any time think good to presse the grapes of this vineyard in the presse of the crosse, and of calamities, let them be ripened first by the heat of thy grace; that they may yield the most delicious fruits of faith and patience. Whatsoever is put into the root of the vine, is converted in the grapes into the most sweet liquor of wine: Grant, I beseech thee, that whatsoever shall happen unto us in this life, whether scoffings, persecutions, praises, or whatsoever else, our souls may turn it into the wine of faith, hope, and charitie, and into the fruit of patience and humilitie. Out of this militant Church translate us at length into the Church triumphant: And let this tabernacle of

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Psal. 80.

15.

Iſa. 5. 2.

414 clay be changed into that most beautiful & everlasting temple of the heavenly Jerusalem. *Amen.*

## P R A Y E R II.

*He supplicates for pastors and their hearers.*

**O** Jesu Christ, Sonne of the living God, our alone mediatur and redeemer, who being exalted at the right hand of the Father, dost send *pastors and teachers* of thy word, by whose ministerie thou dost gather together unto thee thy Church amongst us: I humbly intreat thee, the onely true God, together with the Father and the holy Spirit, to govern these thy ministers in the way of truth, and to turn the hearts of their hearers unto the true obedience of the faith. There is no state or condition of men that is more subject to the hatred and treacheries of Satan, then the ministers of thy word: Defend them therefore by the buckler of thy grace, and furnish them with the strength of patience, that Satan by his sleights may not supplant them. Give, I beseech thee, unto thy ministers, that knowledge that is necessarie for them, and a pious vigilancie in all their

Eph. 4.  
11.

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Part 4.

*Practise of pietie.*

Supplicat.

their actions; that they may first learn 425  
of thee, before they presume to teach  
others: Govern and illuminate their  
hearts by thy Spirit; that being in the  
place of God, *they preach nothing else but* <sup>1 Pet. 4.</sup>  
*the oracles of God.* Let them *feed the flock* <sup>11.</sup>  
that is committed unto them, *which* <sup>Acts 20.</sup>  
*thou hast bought and redeemed with thy pre-*  
*cious blood.* Let them *feed the flock* out of <sup>Joh. 21.</sup>  
true and sincere love, and not for cove- <sup>15.</sup>  
tousnesse and ambition. Let them feed  
them with their minde, with their  
mouth, and with their works. Let them <sup>Bern. 2.</sup>  
feed them with the sermon of the <sup>Sermon</sup>  
minde, with the exhortation of the <sup>of the</sup>  
word, and with their own example; <sup>refur-</sup>  
that they may be followers of his <sup>rection,</sup>  
steps, to whom the cure of the Lords <sup>Col. 134.</sup>  
flock was three several times com-  
mended. Stirre them up; that they  
may *watch over the souls* that are com- <sup>Heb. 13.</sup>  
mitted unto them, as being *to give a* <sup>17.</sup>  
*strict account* for them in the day of  
judgement. Whatsoever they exhort <sup>Greg. 3.</sup>  
by the word of their holy preaching, <sup>book of.</sup>  
let them studiously labour to demon- <sup>Pasto-</sup>  
strate the same in their actions: lest that <sup>rall</sup>  
being lazie themselves, & loth to work, <sup>Cure,</sup>  
they labour in vain to stirre up others. <sup>cap. 6.</sup>

S 4.

Unto



416 Unto what good works soever they stirre up others, let them shine by the same first themselves, being set on fire by the holy Spirit. Before the words of exhortation be heard, let them first proclaim by their works, whatsoever they shall speak with their tongues. Thrust forth faithfull *labourers into thy harvest*; that they may gather together many handfulls of saints. *Open* likewise the *hearts* of the hearers; that they may receive the seed with holy obedience. Give unto them thy grace; that with a pure heart they may keep thy holy word committed unto them, and bring forth plentiful fruit with patience. Let them hearken attentively; let them heare carefully; let them practise fruitfully: that the word which is preached unto them, for want of faith condemn them not in the last day. There is a notable promise of thy bounty, that *thy word shall not return unto thee spoken in vain*: Be mindefull of this thy promise, and blesse the labour of him that *planteth*, & him that *watereth*. Suffer not the infernall crows to pick out of the field of the hearers hearts, the seed of thy holy word. Suffer not

Mat. 9.

last.

Act. 16.

24.

Joh. 12.

48.

Heb. 4.

2.

Isa. 55.

31.

1 Cor. 3.

7.

Mat. 13.

4.

not the spinie thicket of the *thorns* of pleasures, and riches, to choak it. Suffer not the hardnesse of the *stony ground* to hinder the fructification of it: But poure down the dew of thy heavenly grace from above, & water thy heavenly seed; that the fruit of good works like standing corn may spring up most plenteously. Knit together in a neare bond of love and charitie the hearts of the pastors, and of the hearers: that they may labour together with mutuall prayers, and raise up one another with mutuall comfort. *Amen.*

## P R A Y E R III.

*He prays for magistrates and subjects.*

**A** Lmighty, eternall, and mercifull God, Lord of hosts, that dost *translate and establish kingdomes*, from whom is *all power* in heaven and in earth, whom the Angels in heaven adore, whom the Arch-angels praise, whom the Thrones worship, to whom Dominations are subject, and Principalities serve, whom Rulers honour, and Powers reverence: I joyn my prayers and humble requests with those holy

418 and powerfull spirits, and call upon thee, to replenish our magistracie here on earth with the spirit of wisdome, and to protect it with the strength of thy fortitude. Be present by thy grace with all Christian Kings and Governours: that the greater their dangers be in respect of the hignesse of their state, the greater they may finde the abundance of thy grace towards them. Kindle in their hearts the light of thy heavenly wisdome: that they may know and acknowledge themselves to be subject unto thee the Lord of all, and to be thy vassals, and that they are bound to give unto thee hereafter an account of their government. Let them study for peace, seeing that they are thy servants, who art the God of peace: Let them study for justice, seeing that they are thy servants, who art the God of justice: Let them study for clemencie and mercie, seeing that they are thy servants, who art the God of mercie: Let them keep and observe both the tables of the commandments, & become nursing-fathers unto thy afflicted Church upon earth: Let them put on a fatherly affection toward their subjects: Let them

them alwayes administer right judgement. Draw their hearts away from the splendour & brightness of their earthly dominion, that there creep not upon them a forgetfulness of true godlinesse, and of the heavenly kingdome. Govern them by thy holy Spirit, that they be not high-minded, and that they abuse not the authority that is granted unto them, and do that which is wicked. Grant that in this world they may so execute their functions, that they may reigne with thy elect without end in the kingdome of heaven: and that they may passe from the flitting glory of this present world, to everlasting glory in the world to come. Rule them and keep them in, that they tyrannize not over thy people, and so descend, for all their costly robes & precious gems, naked and miserable, to be tormented in the pit of hell. And unto us, whom thou hast made subject to them as thy Vicars and Vicegerents, give an obedient heart, and ready minde to serve them with all readinesse and cheerfulness, that under their government *we may leade a peaceable and quiet life, in all godlinesse and honestie: that we may honour.*

*I sidor. 33.  
book,  
43.  
chap.*

*1 Tim. 2.*

420 nour them, and perform loyall obedience unto them, knowing that they have just power and dominion over us; and that we may obey their honest and godly commands, and so by submitting our selves unto the laws, be made partakers of the true liberty. For this is true liberty, To serve God, the magistracie, and the laws. Let us honour them with our hearts, with our mouthes, and with our works: because thou (O most gracious God) hast made them thy Vicegerents here on earth. Let the eyes of the magistrates be watchfull, and seeing: let the eares of the subjects be open, and hearing: And let the gates of heaven be hereafter set wide open to them both, to receive them. *Amen.*

Prov.  
20.12.

#### P R A Y E R I V.

*He prays for the private familie, and household estate.*

**A**Lmighty and mercifull God, Father of our Lord Jesus Christ, who besides the Ecclesiasticall ministry, and the Politick government, hast appointed also in thy most wise counsell an œconomicall and household estate:

estate: I adore thee, I worship thee, I call upon thee with my whole heart, to keep holy that Nurserie of the Church and Common-weale. Give unto virgins, widows, & married persons true sanctitie of minde, and pure chastitie of body. Let virgins cleave unto thee without any distraction: *Let widows persevere in prayers and supplications night and day:* <sup>1 Tim. 5. 5.</sup> Let those that are married love one another with mutuall love: Let them all serve thee, with their whole heart in holiness: Let the *marriage-bed be undefiled*, <sup>Heb. 13.</sup> and let the mindes of them all be unspotted: Let them be violets of humilitie, and lilies of chastitie: Let them be roses of charity, and balsam of sanctitie. Tie the hearts of them that are knit together in holy wedlock, with the bond of chaste love: that they may mutually embrace and obey one another, and persevere in thy holy service. Preserve thou them from the treacheries of *Asmodeus*, that they burn not with mutuall hatred one towards the other. Let the wife be *an help* unto her husband, <sup>Tob. 3. 8.</sup> and comfort him in adversitie: Let the indissoluble bond of matrimony be a token and seal unto us of the love that <sup>Gen. 2. 20.</sup> is

42.2 is between *Christ and the Church*. By  
Eph. 5. how much the nearer the society is be-  
32. tween the man and the wife: by so  
much the more fervent let their zeal  
be in prayer. By how much the more  
obnoxious and subject they are to  
dangers and calamities: by so much  
the more conjoynd let their mindes  
be in pietie and prayer. Be present by  
thy grace with religious *parents*, that  
Eph. 6. they may *bring up their children in holy*  
4. *admonitions* and instructions and good  
discipline: Let them acknowledge those  
fruits of wedlock to be thy gift, and re-  
store them again unto thee by godly  
and faithfull instruction: Let them  
shine before them by the example of  
their godly life, and not become guilty  
of that grievous sinne of scandall. Bend  
likewise the hearts of the children, that  
they may perform due obedience unto  
their parents: that they may become  
sweet smelling plants of the heavenly  
paradise, and not unprofitable wood  
adjudged to the flames of hell-fire. Let  
them cast forth a most pleasant smell of  
pietie, obedience, reverence, and all  
kinde of vertue: that they fall not into  
that most filthy sink of sinne, and so  
confe-

consequently into the pit of hell. Let them remember the commandment of honouring their parents: let them be carefull to recompense their parents after the manner of storks: let them remember to feed them as they have been fed by them, that they precipitate not themselves into the gulf of sundry evils. Let parents and children with joynt desires study in this life to worship thee the true God: that they may beare parts in consort, and together praise thee in the life to come. Let *servants obey their* Eph. 6. *masters* with alacritie, and *with fear, and with singlenesse of heart: not with eye-service, or to please men, but as it becometh the servants of Christ.* In like manner, let masters embrace their servants with fatherly kindnesse: that they turn not their just government into tyrannicall cruelty. Let their societie in their private house be an æconomicall private Church, beloved of God, and of the Angels, Amen.



## P R A Y E R V.

*He prays for parents, brethren, sisters,  
kinssfolk, and benefactours.*

**M**OST holy and mercifull God,  
from whom large heaps of sundry  
benefits descend down upon  
us; who hast given unto me kinssfolk  
and benefactours to be helps unto me  
in this present life: I beseech thee to  
bestow upon them in the life to come  
everlasting rewards. Those whom thou  
hast joyned unto me in a speciall bond  
of nature and bloud, I do specially  
commend unto thy protection. Those  
unto whom I do owe speciall love and  
respect, with serious & fervent prayers  
I commend unto thy keeping. Grant  
that my kinsfolk may with joynt consent  
and unanimitie serve thee in the  
true faith, and with true pietie: that  
they may receive all of them hereafter  
a crown of eternall glorie. Unto my  
parents whom thou hast made, next after  
thee, the authours of my life, and  
my informers in true pietie, I cannot by  
any means render deserved rewards: I  
humbly beseech thee therefore, who art  
the authour of all good, and the re-  
warder

warder of all benefits, to recompense their benefits here with temporall rewards, and hereafter with eternall. Let the example of Christ thy Sonne, who about the agony of his death commended unto his disciple the care of his mother, let his example teach me even to the last breath to take care for my parents. Let nature it self, by the example of the stork, teach me that I owe perpetuall thanks and rewards unto them for their merits. Unto thee, mercifull Father, I commend the care and tuition of my brethren, sisters, and kinsfolk: Let them become the brethren and sisters of Christ, and so heirs of the kingdome of heaven. Let us all be joyned together in the kingdome of grace, whom thou hast joyned together in the life of nature. And let us all, together with those whom by death thou hast separated from us, and taken unto thy self, let us all at length be joyned together in the kingdome of glory. Make us all citizens of the heavenly Jerusalem, as thou hast made us in this life members of the true Church. The same likewise I intreat of thee for all my benefactors, whose health and welfare both

426 both of soul and body I am bound to desire and further even by the law of nature. Receive them into the everlasting tabernacles of the citie which is above, whom thou hast used as thy instruments to conferre upon me so many and so liberall benefits. My heart propoundeth unto thee the infallible promise of thy word, that thou wilt of thy meere free grace recompense even a *cup of cold water*: How much more then wilt thou be liberall and bountifull to those that with full hand bestow benefits of all kindes upon those that want! Let not thy graces cease to run down upon them, that poure forth so plentifully upon others. Let the fountain of thy goodnesse alwayes spring unto them, from whom such plentiful rivers of liberality do flow. Grant, I beseech thee, most mercifull God, that they which sow *temporall things* so liberally, may *reap* with much increase *things spirituall*. Fill their souls with joy, that feed the bodies of the poore with meat. Let not the fruit of their bounty perish, though they shew it by bestowing of the goods that perish. Give unto them that give unto others, thou that art

Mat. 10.  
42.

Cor. 9.

art the giver of every good gift, blessed  
for ever. *Amen.* 427

## P R A Y E R VI.

*He prays for enemies and persecutours.*

**L**ord Jesu Christ, the onely-begot-  
ten Sonne of God, that hast pre-  
scribed us in thy word this rule of  
charitie, *Love your enemies, blesse them* Mat. 5.  
44.  
*that curse you, do good to them that hate you,*  
*pray for them that despitefully use you, and*  
*persecute you*: I beseech thee, who art  
most gracious, and most ready to for-  
give, to forgive mine enemies, and the  
persecutours of the Church. Give unto  
me the grace of thy holy Spirit, that  
I may not onely forgive mine enemies  
from mine heart, but also pray for their  
health and salvation even from my soul.  
Whet not against them the sword of  
severe revenge, but anoint their heads  
with the oyl of thy mercie and compas-  
sion. Extinguish the sparks of hatred  
and anger that are in their hearts, that  
they break not forth into the infernall  
flames of hell. Let them know and ac-  
knowledge that *Our life is but a vapour* Jam. 4.  
14.  
and a smoak *that soon vanisheth away*;  
that

428 that our body is but ashes and dust that flyeth away : that they beare not immortall anger in their mortall bodies, nor entertain into this brittle tabernacle of clay their soules enemy. Let them know likewise, that inveterate hatred is their greatest enemy : because it kills the soul, and excludes them from the participation of heavenly life. Illuminate their mindes, that they beholding the glasse of thy divine mercie, may see the deformity of anger and hatred. Govern their wills, that being moved by the example of thy divine forgiveness, they may leave off and cease to be angry and to do harm. Grant unto me, mercifull God, that, as much as in me lies, I may *have peace with all men* : and turn the hearts of mine enemies to brotherly reconciliation. Let us walk with unanimitie and concord in the way of this life, seeing that we hope all for a place in our celestially countrey. Let us not disagree upon earth, seeing that we all desire to live together hereafter in heaven. We all call upon thee our Lord, and our God which art in heaven : And it is not meet for the servants of the same Lord to fall out one with another.

We

Rom.  
12. 18.Eph. 4.  
4.

We are one mysticall bodie under Christ our head : And it is base and shamefull for the members of the same bodie to fight one with another. They which have *one faith and one baptisme*, Eph. 4. ought to have one spirit & one minde. <sup>5.</sup> Neither do I pray alone for my private enemies, but also for the publike enemies and persecutours of the Church. O thou which art truth it self, bring them into the way of truth: O thou which art power it self, bring to nought their bloudie endeavours and attempts. Let the brightnesse of the heavenly truth open their blinde eyes, that the raging madnesse and desire to persecute, which they have in their mindes, may hereafter cease. Let them know, O Lord, and acknowledge that it is not onely a vain thing, but also very dangerous, *to kick against the pricks*. Why do <sup>Acts 9.</sup> they imitate the fury of wolves, when as <sup>5.</sup> they know that the blood of Christ the immaculate Lambe was poured out for us? Why do they thirst to shed that innocent blood, for which they know that the blood of the very Sonne of God was poured forth upon the altar of the crosse? Convert them, O Lord, that they

430 they may be converted unto thee from their heart, and so obtain the fruit of their conversion in this life, and in that which is to come. *Amen.*

# PRAYER VII.

*He supplicates for those that are afflicted and in miserie.*

**A** Almighty, eternall, and mercifull God, which art the *Saviour of all men, especially of the faithfull*, and by thy Apostle hast commanded us to *make prayers for all men*: I intreat thee for all those that are afflicted and in miserie; that thou wouldest support them by the consolation of thy grace, and succour them by the aid of thy power. Indue with power and strength from above those that labour and sweate in the most grievous agonie of Satans tentations: Make them partakers of thy victory, O Christ, thou which didst most powerfully overcome Satan. Let the cooler of thy heavenly comfort raise up those, whose bones are become dry with the fire of grief and sorrow.

*Beare up all those that are ready to fall, and raise up those that are already fallen.* Be  
mer-

1 Tim.  
4. 10.

1 Tim.  
2. 1.

Psal.

143. 14.

4. Part 4. *Practise of pietie.* Supplicat. 431  
 mercifull unto those that are sick and diseased : and grant that the disease of the body may be unto them the medicine of the soul ; and the adversities of the flesh, the remedies of the spirit. Let them know that diseases are the handmaids of sinne , and the forerunners of death. Give unto them the strength of faith and patience , O thou which art the most true Physician both of soul and body. Restore them again unto their former health, if it be for the everlasting salvation of their souls. Protect all those that are great with childe , and those that be in labour. Thou art he that dost deliver children out of the straits of their mothers wombe , & dost propagate mankinde by thy blessing : be present with those that be in labour , O thou lover and giver of life : that they be not oppressed with an immoderate weight of sorrows. Nourish those that are orphans and destitute of all help and succour. Defend the widows that are subject to the reproaches of all men , thou which hast called thy self the *Father of the fatherlesse , and the* Psal. 68  
*Judge and defender of the widows.* Let<sup>s</sup>  
 the teares of the widows , which flow  
 down



432 down from their cheeks, break through the clouds, & rest not untill they come before thy throne. Heare those that be in danger by sea, which cry to thee, and send up their sighes unto thee, seeing before their eyes their neighbours suffer shipwrack. Restore libertie unto those that are captive: that with a thankful heart they may sing of thy bounty.

Mat. 5.  
10.

*Confirm those that suffer persecution for righteousness sake:* that they may get the conquest over all their enemies, and purchase the everlasting crown of martyrdom. Be present with all those that be in danger and calamitie: and grant that they may possesse their souls in true patience, and denying their own wills, *take up their crosse.* Let them follow him under the crosse, on whom they believe that he died for us upon the crosse. And especially I commend unto thee, most gracious Father, those which are about the gates of death, and are between time and eternitie, and wrestle with all their strength with that last enemy. Confirm them, O thou most potent Conquerour of death: Deliver them, O most glorious Captain and Authour of life: that they be not overwhelmed

Part 4. *Practise of pietie.* Supplicat. 433  
whelmed in the waves of tentations, but  
by thy conduct they may be brought  
unto the haven of everlasting rest. Have  
mercie upon all men, thou which art  
the Creatour of all: Have mercie upon  
all men, thou which art the Redeemer  
of all. To thee be praise and glorie for  
ever and ever. *Amen.*

F I N I S.



T

Gne

The summe of *Gerards prayers* reduced into a form of morning prayer for the use of an English familie.

*The foure capitall words signifie the foure parts of Gerards prayers, and the Arithmetical figures point at every prayer of those parts.*

**H**Oly God and iust Judge! Thy eyes are more pure then the sunne, and cannot behold any thing that is unclean: The Cherubims and Seraphims cover their faces before thy glorious majestie: The heavens of heavens are not clean in thy sight. How then shall earth, sinfull earth, dust and ashes appeare before thee? We presume not, O Lord, to come before thy tribunall, to plead for our righteousness; for all our righteousness is as filthy rags: But we prostrate our selves with all humilitie of bodie and soul at thy mercy-seat, to make **CONFESSION** of our sinnes. Heare Lord, and have mercie.

We confesse that *'We sinned in the beginings of our first parents; we were conceived*

*in*

in sinne; we were shapen in iniquitie. <sup>2</sup> In our childhood originall sinne brought forth actuall: and actuall sinnes have increased in us ever since, as our dayes have increased. Who can reckon up the sinnes of his youth? Who can tell how oft he offendeth? The just man sinneth seven times a day: But <sup>3</sup> We have sinned seventy times seven times every day. <sup>4</sup> All thy holy laws and commandments we have broken in thought, word, and deed. <sup>5</sup> We have been partakers of other mens sinnes. <sup>6</sup> We are many wayes convinced of our sinnes: We are convinced <sup>7</sup> By the contrition of heart, and the testimonie of our conscience: <sup>8</sup> By the greatnesse of thy mercy, and thy benefits bestowed upon us: <sup>9</sup> By the severity of thy justice declared in the death and passion of thy Sonne our Saviour Iesus Christ. Thou art an holy God; & hearest not sinners: Thou art a just Judge; and thy justice must be satisfied. We are sinners; and the wages of sinne is death: Thy justice must be satisfied; or else we cannot escape death. We have nothing of our own to give for the ransome of our souls: Therefore we offer unto thee, holy Father, that which is not ours, but thy Sonnes. <sup>1</sup> For our originall sinne, we

offer unto thee, just Judge, *his original righteousness*, who is righteousness it self; *for our conception in sinne*, we offer unto thee *his most sacred conception*, who was conceived by the holy Ghost; *for our birth in sinne*, we offer unto thee *his most pure nativitie*, who was born of a pure virgin. <sup>2</sup> *For the offences of our youth*, we offer unto thee *his most perfect innocencie*, in whose mouth was found no guile. <sup>3</sup> *For our daily slips and falls*, we offer unto thee *his most perfect obedience*, who made it his meat and drink to do thy will in all things. <sup>4.5.</sup> *For our often breach of thy commandments*, we offer unto thee *his most perfect righteousness*, who fulfilled all thy commandments. <sup>6</sup> *For our communicating in other mens sinnes*, we offer unto thee *his most perfect righteousness communicated unto us.* <sup>7.8.9.10.</sup> *For our most wicked and ungodly life*, we offer unto thee *his most cruell and bitter death*. For us was he conceived, for us was he born, for us was he crucified: His blood still cries unto thee in our behalf, *Father forgive them*. Accept, we beseech thee, the inestimable price of thy Sonnes blood for a full and plenarie satisfaction for all our sinnes: yea, O Lord, we know that

that thou hast accepted it already.

Therefore with confidence we put up our PETITIONS unto thee. As thou hast redeemed us by thy Sonne, so also we beseech thee to sanctifie us by thy holy Spirit. <sup>1</sup> Mortifie in us every day more and more all *sinfull lusts & affections*, and quicken in us all saving graces and vertues. <sup>2</sup> Increase our faith. <sup>3</sup> Confirm our hope. <sup>4</sup> Inflame our charitie. Teach us to imitate the life of Christ, the true pattern of perfect obedience, and onely true rule of a godly life. Teach us <sup>5</sup> Humilitie, <sup>6</sup> Patience, <sup>7</sup> Meeknesse, Gentlenesse, <sup>8</sup> Chastitie, Temperance. Teach us <sup>9</sup> To contemne all earthly things, <sup>10</sup> To deny our selves, <sup>11</sup> To overcome the world. <sup>12</sup> Grant us consolation in adversitie, & true tranquillitie of the minde. Grant us <sup>13</sup> Victorie in temptations, and deliverance from the devils treacheries. Grant us in thine appointed time <sup>14</sup> A blessed departure out of this life, and a blessed resurrection unto life everlasting.

We pray not for our selves alone, but in obedience to thy commandment we make our SUPPLICATIONS unto thee for all men. <sup>1</sup> Save and defend thy universall Church: enlarge thou her

borders, and propagate thy Gospel.  
<sup>2</sup> *Blesse all Christian kings and governours,*  
 especially thy servant *Charles* our most  
 gracious King and governour. Blesse  
 together with him our gracious *Queen*  
*Marie*. Blesse unto them, and us, and  
 our posteritie after us our hopefull  
 Prince *Charles*: season him betimes  
 with true religion, that he may be an  
 instrument of thy glory, the joy of his  
 parents, and the blessing of thy people.  
 Remember *David* and all his troubles,  
 the Lady *Elizabeth* our Kings onely  
 sister, and her princely issue. Suffer them  
 not still to mourn in a strange land; but  
 restore them, if it be thy will, to their  
 former inheritance. Blesse all our kings  
 loyall subjects from the highest unto  
 the lowest: Give unto the Senatours  
 counsell and wisdom: <sup>3</sup> *To the magi-*  
*strates* justice and fortitude; *to those that*  
*are under them* Christian subjection and  
 obedience: <sup>2</sup> *To the ministers of thy word*  
 holinesse of life, and soundnesse of do-  
 ctrine; *to the hearers of thy word* diligent  
 attention to the word preached, and a  
 care and conscience to live thereafter.  
 Blesse <sup>4</sup> *Every familie* in this kingdome,  
 this especially and all that belong unto  
 it

it. *Blesse our parents, brethren, sisters, kinsfolk, benefactors and friends. \* Forgive our enemies. Show pitie and compassion to all those that are afflicted and in miserie: Relieve them according to their severall wants and necessities. Be thou a Father to the fatherlesse, a Comforter to the comfortlesse, a Deliverer to the captives, and a Physician to the sick: Grant that the sickness of their bodies may make for the good of their souls. Especially we beseech thee to be present with those that are at the point to die: Fit them for their journey before their departure: Arm them with faith and patience: Seal unto them by thy holy Spirit the pardon and forgivenesse of all their finnes: And so let thy servants depart in peace, and be translated from death to life, to live with thee for evermore. Heare us, we beseech thee, praying for our brethren, heare our brethren for us, and Jesus Christ our elder brother for us all: We know, O Lord, that thou hearest him alwayes.*

Heare us likewise, we beseech thee, for his sake, and accept our **THANKSGIVING.** We render most hearty thanks unto thee for our Saviours \* In-



*carnation*, for his <sup>1</sup> *Passion*, for our <sup>2</sup> *Redemption* by his most precious blood. We thank thee for <sup>1</sup> *forming us* in our mothers wombe, for <sup>2</sup> *washing us* in the laver of baptisme, for <sup>6</sup> *calling us* by thy word, for <sup>7</sup> *expecting our conversion*, for <sup>8</sup> *converting us* unto the faith, for <sup>13</sup> *strengthening our faith* by the participation of Christs bodie and blood, for <sup>9</sup> *sealing unto us the pardon* of our sinnes, for <sup>15</sup> *giving us a promise* of everlasting life. We thank thee for all other thy blessings <sup>11</sup> *corporall* and *spirituall*, *internall* and *externall*, for our <sup>10</sup> *continuance* in that which is good, for <sup>14</sup> *deliverance* from all evil. We thank thee for thy often deliverances of this Church and kingdome from forrein invasions, and home-bred conspiracies. We thank thee for <sup>3</sup> *preserving us* ever since we were born, for defending us this night past from all perils and dangers, for the quiet rest wherewith thou hast refreshed our bodies, for thy mercie renewed unto us this morning. Let thy mercie be continued unto us this day, let thy Spirit direct us in all our wayes, that we may walk before thee as children of the light, doing those things that are pleasing

pleasing in thy sight. Let the dew of thy blessing descend upon our labours: for without thy blessing all our labour is but in vain. Prosper thou the works of our hands upon us, O prosper thou our handy-work. Grant that we may conscientiously in our callings so seek after things temporall, that finally we lose not the things which be eternall. We are unworthy, O Lord, we confesse, to obtain any thing at thy hand, either for our selves or any others, even for the sinfulness of these our prayers: But thou hast promised to heare all those that call upon thee in thy Sonnes name: Make good therefore, we beseech thee, thy promise unto us now calling upon thee in thy Sonnes name, and praying as he hath taught us in his holy Gospel,

*Our Father which art in heaven, &c.*

T s

An s

*An Evening prayer for a familie  
gathered here and there out of Gerards  
Meditations and Prayers.*

**M**ost glorious Lord God, whose dwelling is in the highest heavens, and yet beholdest the lowly and the humble upon earth; we blush and are ashamed to lift up our eyes unto heaven, because we have sinned against thee which dwellest in the heavens. But look down, we beseech thee, from heaven thy dwelling place, and behold the humilitie of thy servants here on earth, which prostrate themselves at the footstool of thy mercie, confessing their own guiltinesse, and begging pardon for their sinnes.

We confesse, Almighty Creatour, that thou madest us at the first after thine own image, thou clothedst us with innocencie as with a garment, thou seatedst us in paradise a place of all delight and pleasure: But we have defaced thine image, we have cast off our first covering, we have thrust our selves out of that pleasant place. We ran away from thee, and were not obedient

dient unto thy voice. We were lost and condemned before we came into this world: Our first parents sinned against thee, and we sinned in them: They were corrupted, and we are inheritors of their corruption: They were the parents of disobedience, and we are by nature the children of wrath: Sinfull and unhappie children, of sinfull and unhappie parents! Thou mightest in thy displeasure after their fall have plunged them into the bottomlesse pit, & made them the fewell of hell, and sent their posteritie after them: And neither they nor we could justlie have complained. Righteous, O Lord, art thou in thy judgements: And our miserie is from our selves. But great was thy mercie unto us. We came into this world in a floud of uncleannesse, wallowing in our mothers bloud; and thou didst set open a fountain for us to wash in: We were washed in the laver of Baptisme; and we have returned with the swine to our wallowing in the mire. We came from a place of darknesse into this world, we lived as children of darknesse, we sat in darknesse, and in the shadow of death: Thou gavest us thy word to  
be.

be a lanthorn unto our feet, and a light unto our paths, that in thy light we might see light; that so walking in the way of truth, we might attain everlasting life: But we have loved darknesse more then light, and have not been obedient unto thy word. We came into this world crooked even from our mothers wombe; and thou gavest us thy law to be a glasse wherein we might see our deformitie, and a rule whereby to square all our actions, words, and thoughts: But we have shut our eyes that we might not see, and we have refused to be ruled by thy law. The law of sinne in our flesh doth daily captivate us. The root of originall sinne which lieth hidden in us, doth every day put forth new branches: All the parts & faculties of our bodies and souls are so many instruments of unrighteousnesse to fight against thy divine Majestie. Our hearts imagine wicked things, our mouthes utter them, and our hands put them in practise. Thy mercies every day are renewed unto us, and our finnes are every day multiplied against thee. In the day of health and prosperitie we forget thee, and we never think upon the

the day of sicknesse and aduersitie. Thy benefits heaped upon us do not allure us to obey thee: Neither do thy judgments inflicted upon others make us afraid to offend thee. What couldest thou, O Lord, have done more for us, or what could we have done more against thee? Thou didst send thy Sonne in the fulness of time to take our nature upon him, to fulfill thy law for us, & to be crucified for our sinnes: We have not followed the example of his holy life, but have every day afresh crucified him by our sinnes. And now, O Lord, if we shall become our own judges, we cannot but confesse that we have deserved everlasting torments in hel-fire. But there is mercy with thee, O Lord; therefore will we not despair. Our sinnes are many in number: But thy mercies are without number. The weight of our sinnes is great: But the weight of thy Sonnes crosse was greater. Our sinnes presse us down unto hell: But thy mercy in Christ Jesus raiseth us up. By Satan we are accused: But by Jesus Christ we are defended. By the law we are convicted: But by Jesus Christ we are justified. By our own conscience we are condemned:

But

But by Jesus Christ we are absolved. In us there is nothing but sin, death, and damnation: In him there is treasured up for us righteousness, life, and salvation. We are poore: He is our riches. We are naked: He is our covering. We are exposed to thy fury pursuing us: He is the buckler of our defence, and our refuge: He is the rock of our salvation, & in him do we trust. His wounds are the clefts of the rock: Give us, we beseech thee, the wings of a Dove, that by faith we may hide our selves in the clefts of this rock, that thine anger wax not hot against us to consume us. Let not thy justice triumph in our confusion, but let thy mercy rejoyce in our salvation. Pardon the sinfull course of our life past, and guide us by thy holy Spirit for the time to come. Amend what is amisse, increase all gifts and graces which thou hast already given, and give unto us what thou best knowest to be wanting. Be gracious & favourable to thy whole Church; especially to that part thereof which thou hast committed unto the protection of thy servant and our Sovereigne King *Charles*. Grant that he may see it flourishing in peace and prosperity.

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rity, in the profession and practise of  
thy Gospel all the dayes of his life; and  
after this life ended, crown him, we be-  
seech thee, with a crown of immortall  
glorie. Let not the sceptre of this king-  
dome depart from his house, neither let  
there be wanting a man of his race to sit  
upon his throne so long as the sunne &  
moon endureth. Of this thou hast given  
us a pledge already, in blessing the fruit  
of the Queens wombe. Let the Queen  
still be like a fruitfull vine: And let the  
Prince grow up like a plant in thine  
house. Let thy mercy be extended to  
the Ladie *Elizabeth* our Kings onely  
sister, and her princely issue. How long,  
Lord just and true, how long shall their  
enemies prevail, and say, There, there,  
so would we have it? It is time for thee  
to lay to thine hand: for they have laid  
waste their dwelling-place. Arise O Lord,  
& let their enemies be scattered, and let  
them that hate them flee before them.  
Carry them back again into their  
own countrey (if it may be for thy  
glory and their good) make them glad  
with the joy of thy countenance, and  
let them rejoyce under their own vines.  
We return home again, & beseech thee  
to



to be gracious & mercifull to the Kings  
Councel, the Nobilitie, the Magistracie,  
the Ministerie, the Gentry, & the Com-  
monaltie. Give unto those whom thou  
hast used as instruments for our good,  
rewards temporall and eternall. For-  
give those that be our enemies, & turn  
their hearts. Forget not those that  
groan under the crosse. Clothe the na-  
ked, feed the hungrie, visit the sick, de-  
liver the captives, defend the fatherlesse  
& widows, relieve the oppressed, confirm  
& strengthen those that suffer persecu-  
tion for righteousnesse sake, cure those  
that are broken in heart, speak peace un-  
to their consciences that are tormented  
with the sense of their sinnes, suffer  
them not to be swallowed up in despair.  
Stand by those that are ready to depart  
out of this life: When their eyes shall be  
darkned in the agony of death, kindle  
in their hearts the light of saving faith:  
when their eares shall be stopt, let thy  
Spirit speak unto them inwardly & com-  
fort them: and when the house of their  
earthly tabernacle shall be dissolved,  
then Lord receive their souls. As we  
have made bold to make our prayers &  
supplications unto thee for our selves  
and

and others: So also we render unto thee  
all possible praise & thanksgiving for all  
thy benefits bestowed upon our selves  
& others. We thank thee in speciall for  
our election, creation, redemption, voca-  
tion, justification, for all the blessed  
means of our sanctification, and for the  
assured hope of our future glorifica-  
tion. We thank thee for our health,  
maintenance, & libertie, for preserving  
us ever since we were born, for blessing  
us in all that we have put our hands un-  
to this day. Let thy mercie still be con-  
tinued unto us, we beseech thee. Let the  
eye of thy providence which never  
slumbreth nor sleepeth watch over us, &  
let the hand of thy power protect & de-  
fend us. Cover us this night under the  
shadow of thy wings, that no evil hap-  
pen unto us. Grant that our bodies  
may be refreshed this night with such  
moderate rest, that we may be the fitter  
for the works of our vocation, and thy  
service, the next morning. Heare us, we  
beseech thee, for Jesus Christ his sake  
our Lord and onely Saviour; in whose  
name and words we call upon thee fur-  
ther praying, *Our Father, &c.*

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